

SCIENCE AND HEALTH

with
Key to the
Scriptures

by

Mary Baker Eddy



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Science and Health

with

Key to the Scriptures

by

Mary Baker Eddy

President of Massachusetts Metaphysical College
and

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Boston, Massachusetts



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YE shall know the truth, and the truth shall make you free.
— JOHN viii. 32

THERE is nothing either good or bad, but thinking makes it so.
— SHAKESPEARE

OH! Thou hast heard my prayer;
And I am blest!
This is Thy high behest: —
Thou here, and *everywhere*.
— MARY BAKER G. EDDY

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Preface

TO those leaning on the sustaining infinite, to-day is 1
big with blessings. The wakeful shepherd beholds
the first faint morning beams, ere cometh the full radiance 3
of a risen day. So shone the pale star to the prophet-
shepherds; yet it traversed the night, and came where, in
cradled obscurity, lay the Bethlehem babe, the human 6
herald of Christ, Truth, who would make plain to be-
nighted understanding the way of salvation through Christ
Jesus, till across a night of error should dawn the morn- 9
ing beams and shine the guiding star of being. The Wise-
men were led to behold and to follow this daystar of
divine Science, lighting the way to eternal harmony. 12

The time for thinkers has come. Truth, independent
of doctrines and time-honored systems, knocks at the
portal of humanity. Contentment with the past and 15
the cold conventionality of materialism are crumbling
away. Ignorance of God is no longer the stepping-
stone to faith. The only guarantee of obedience is a 18
right apprehension of Him whom to know aright is
Life eternal. Though empires fall, "the Lord shall
reign forever." 21

A book introduces new thoughts, but it cannot make
them speedily understood. It is the task of the sturdy
pioneer to hew the tall oak and to cut the rough 24
granite. Future ages must declare what the pioneer
has accomplished.

Since the author's discovery of the might of Truth in 27

1 the treatment of disease as well as of sin, her system has
2 been fully tested and has not been found wanting; but
3 to reach the heights of Christian Science, man must live
4 in obedience to its divine Principle. To develop the full
5 might of this Science, the discords of corporeal sense
6 must yield to the harmony of spiritual sense, even as the
7 science of music corrects false tones and gives sweet con-
8 cord to sound.

9 Theology and physics teach that both Spirit and
10 matter are real and good, whereas the fact is that
11 Spirit is good and real, and matter is Spirit's oppo-
12 site. The question, What is Truth, is answered by
13 demonstration, — by healing both disease and sin; and
14 this demonstration shows that Christian healing con-
15 fers the most health and makes the best men. On this
16 basis Christian Science will have a fair fight. Sickness
17 has been combated for centuries by doctors using ma-
18 terial remedies; but the question arises, Is there less
19 sickness because of these practitioners? A vigorous
20 “No” is the response deducible from two connate
21 facts, — the reputed longevity of the Antediluvians,
22 and the rapid multiplication and increased violence of
23 diseases since the flood.

24 In the author's work, RETROSPECTION AND INTROSPEC-
25 TION, may be found a biographical sketch, narrating
26 experiences which led her, in the year 1866, to the dis-
27 covery of the system that she denominated Christian
28 Science. As early as 1862 she began to write down and
29 give to friends the results of her Scriptural study, for
30 the Bible was her sole teacher; but these compositions
31 were crude, — the first steps of a child in the newly dis-
32 covered world of Spirit.

She also began to jot down her thoughts on the 1 main subject, but these jottings were only infantile lispings of Truth. A child drinks in the outward world 3 through the eyes and rejoices in the draught. He is as sure of the world's existence as he is of his own; yet he cannot describe the world. He finds a few words, 6 and with these he stammeringly attempts to convey his feeling. Later, the tongue voices the more definite thought, though still imperfectly. 9

So was it with the author. As a certain poet says of himself, she "lisped in numbers, for the numbers came." Certain essays written at that early date are 12 still in circulation among her first pupils; but they are feeble attempts to state the Principle and practice of Christian healing, and are not complete nor satisfac- 15 tory expositions of Truth. To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of 18 Christ.

Her first pamphlet on Christian Science was copyrighted in 1870; but it did not appear in print until 21 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably studied. From 1867 until 1875, 24 copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she made copious notes of Scriptural exposition, which 27 have never been published. This was during the years 1867 and 1868. These efforts show her comparative ignorance of the stupendous Life-problem up to that 30 time, and the degrees by which she came at length to its solution; but she values them as a parent

1 may treasure the memorials of a child's growth, and
she would not have them changed.

3 The first edition of SCIENCE AND HEALTH was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory
6 and filled with plagiarisms from SCIENCE AND HEALTH. They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of
9 Christian Science. A few books, however, which are based on this book, are useful.

The author has not compromised conscience to suit
12 the general drift of thought, but has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings. These cases for the most part
18 have been abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little
21 faith in His disposition and power to heal disease.

The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its
24 purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth,
27 and convinced of it. Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their
30 works be reproved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter, — faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," — a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],
And recovering of sight to the blind,
To set at liberty them that are bruised.

21

When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard.

24

The first school of Christian Science Mind-healing was started by the author with only one student in Lynn, Massachusetts, about the year 1867. In 1881, she opened the Massachusetts Metaphysical College in Boston, under the seal of the Commonwealth, a law relative to colleges having been passed, which enabled her to get this institution chartered for medical pur-

1 poses. No charters were granted to Christian Scientists for such institutions after 1883, and up to that
3 date, hers was the only College of this character which had been established in the United States, where Christian Science was first introduced.

6 During seven years over four thousand students were taught by the author in this College. Meanwhile she was pastor of the first established Church of
9 Christ, Scientist; President of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole
12 editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her College, October 29, 1889, in the height of
15 its prosperity with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision of SCIENCE AND HEALTH, which
18 was published in 1891. She retained her charter, and as its President, reopened the College in 1899 as auxiliary to her church. Until June 10, 1907, she had never
21 read this book throughout consecutively in order to elucidate her idealism.

In the spirit of Christ's charity, — as one who "hopeth
24 all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, — she commits these pages to honest seekers for Truth.

MARY BAKER EDDY

Science and Health

CHAPTER I PRAYER

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him.
— CHRIST JESUS.

THE prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, — a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind.

Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

1 What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us, 3 ^{Right motives} to enlighten the infinite or to be heard of men? Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.

God is not moved by the breath of praise to do more 9 than He has already done, nor can the infinite do less 12 ^{Deity unchangeable} than bestow all good, since He is unchang-ing wisdom and Love. We can do more for ourselves by humble fervent petitions, but the All-loving does not grant them simply on the ground of lip-service, for He already knows all.

15 Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that 18 God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as 21 humanly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more? God is 24 intelligence. Can we inform the infinite Mind of any-
God's thing He does not already comprehend? standard Do we expect to change perfection? Shall 27 we plead for more at the open fount, which is pour-ing forth more than we accept? The unspoken desire does bring us nearer the source of all existence and 30 blessedness.

Asking God to *be* God is a vain repetition. God is “the same yesterday, and to-day and forever;” and

He who is immutably right will do right without being 1
reminded of His province. The wisdom of man is not
sufficient to warrant him in advising God. 3

Who would stand before a blackboard, and pray the
principle of mathematics to solve the problem? The
rule is already established, and it is our ^{The spiritual} 6
task to work out the solution. Shall we ^{mathematics} ask the divine Principle of all goodness to do His own
work? His work is done, and we have only to avail 9
ourselves of God's rule in order to receive His bless-
ing, which enables us to work out our own salvation.

The Divine Being must be reflected by man, — else 12
man is not the image and likeness of the patient,
tender, and true, the One "altogether lovely;" but to
understand God is the work of eternity, and demands 15
absolute consecration of thought, energy, and desire.

How empty are our conceptions of Deity! We admit
theoretically that God is good, omnipotent, omni- 18
present, infinite, and then we try to give ^{Prayerful} information to this infinite Mind. We plead ^{ingratitude} for unmerited pardon and for a liberal outpouring of 21
benefactions. Are we really grateful for the good
already received? Then we shall avail ourselves of the
blessings we have, and thus be fitted to receive more. 24
Gratitude is much more than a verbal expression of
thanks. Action expresses more gratitude than speech.

If we are ungrateful for Life, Truth, and Love, and 27
yet return thanks to God for all blessings, we are in-
sincere and incur the sharp censure our Master pro-
nounces on hypocrites. In such a case, the only 30
acceptable prayer is to put the finger on the lips and
remember our blessings. While the heart is far from

1 divine Truth and Love, we cannot conceal the ingrati-
tude of barren lives.

3 What we most need is the prayer of fervent desire
for growth in grace, expressed in patience, meekness,
6 ^{Efficacious} love, and good deeds. To keep the com-
mandments of our Master and follow his
example, is our proper debt to him and the only
9 worthy evidence of our gratitude for all that he has
done. Outward worship is not of itself sufficient to
express loyal and heartfelt gratitude, since he has
said: "If ye love me, keep my commandments."

12 The habitual struggle to be always good is unceas-
ing prayer. Its motives are made manifest in the
blessings they bring, — blessings which, even if not
15 acknowledged in audible words, attest our worthiness
to be partakers of Love.

Simply asking that we may love God will never
18 make us love Him; but the longing to be better
^{Watchfulness} and holier, expressed in daily watchful-
requisite ness and in striving to assimilate more of
21 the divine character, will mould and fashion us
anew, until we awake in His likeness. We reach the
Science of Christianity through demonstration of the
24 divine nature; but in this wicked world goodness
will "be evil spoken of," and patience must bring
experience.

27 Audible prayer can never do the works of spiritual
understanding, which regenerates; but silent prayer,
30 ^{Veritable} ^{devotion} watchfulness, and devout obedience enable
us to follow Jesus' example. Long prayers,
superstition, and creeds clip the strong pinions of love,
and clothe religion in human forms. Whatever mate-

rializes worship hinders man's spiritual growth and keeps 1
him from demonstrating his power over error.

Sorrow for wrong-doing is but one step towards reform 3
and the very easiest step. The next and great step re-
quired by wisdom is the test of our sincerity, ^{Sorrow and} ^{reformation} 6
— namely, reformation. To this end we are placed under the stress of circumstances. Temptation
bids us repeat the offence, and woe comes in return for
what is done. So it will ever be, till we learn that there 9
is no discount in the law of justice and that we must pay
“the uttermost farthing.” The measure ye mete “shall
be measured to you again,” and it will be full “and run- 12
ning over.”

Saints and sinners get their full award, but not always
in this world. The followers of Christ drank his cup. 15
Ingratitude and persecution filled it to the brim; but God
pours the riches of His love into the understanding and
affections, giving us strength according to our day. Sin- 18
ners flourish “like a green bay tree;” but, looking farther,
the Psalmist could see their end, — the destruction of sin
through suffering. 21

Prayer is not to be used as a confessional to cancel sin.
Such an error would impede true religion. Sin is forgiven
only as it is destroyed by Christ, — Truth and ^{Cancellation} ²⁴
Life. If prayer nourishes the belief that sin is ^{of human sin}
cancelled, and that man is made better merely by praying,
prayer is an evil. He grows worse who continues in sin 27
because he fancies himself forgiven.

An apostle says that the Son of God [Christ] came to
“destroy the *works* of the devil.” We should ^{Diabolism} ³⁰
follow our divine Exemplar, and seek the de-
struction of all evil works, error and disease included.

1 We cannot escape the penalty due for sin. The Scriptures say, that if we deny Christ, "he also will deny us."

3 Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the ^{Pardon and amendment} sinner. God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

12 To cause suffering as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach 15 heaven, the harmony of being, we must understand the divine Principle of being.

"God is Love." More than this we cannot ask, 18 higher we cannot look, farther we cannot go. To suppose that God forgives or punishes sin ^{Mercy without partiality} according as His mercy is sought or un- 21 sought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing.

Jesus uncovered and rebuked sin before he cast it 24 out. Of a sick woman he said that Satan had bound ^{Divine severity} her, and to Peter he said, "Thou art an of- fence unto me." He came teaching and 27 showing men how to destroy sin, sickness, and death. He said of the fruitless tree, "[It] is hewn down."

It is believed by many that a certain magistrate, 30 who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms this description.

The only civil sentence which he had for error was, 1
“Get thee behind me, Satan.” Still stronger evidence
that Jesus’ reproof was pointed and pungent is found 3
in his own words, — showing the necessity for such
forcible utterance, when he cast out devils and healed
the sick and sinning. The relinquishment of error de- 6
prives material sense of its false claims.

Audible prayer is impressive; it gives momentary
solemnity and elevation to thought. But does it pro- 9
duce any lasting benefit? Looking deeply ^{Audible} praying
into these things, we find that “a zeal . . .
not according to knowledge” gives occasion for reac- 12
tion unfavorable to spiritual growth, sober resolve, and
wholesome perception of God’s requirements. The mo-
tives for verbal prayer may embrace too much love of 15
applause to induce or encourage Christian sentiment.

Physical sensation, not Soul, produces material ec-
stasy and emotion. If spiritual sense always guided 18
men, there would grow out of ecstatic mo- ^{Emotional} _{utterances}
ments a higher experience and a better life
with more devout self-abnegation and purity. A self- 21
satisfied ventilation of fervent sentiments never makes
a Christian. God is not influenced by man. The “di-
vine ear” is not an auditory nerve. It is the all-hearing 24
and all-knowing Mind, to whom each need of man is
always known and by whom it will be supplied.

The danger from prayer is that it may lead us into temp- 27
tation. By it we may become involuntary hypocrites, ut-
tering desires which are not real and consoling
ourselves in the midst of sin with therecollection ^{Danger} _{from audible} 30
that we have prayed over it or mean to ask for
giveness at some later day. Hypocrisy is fatal to religion.

1 A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite.
3 We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to
6 hide it. Their prayers are indexes which do not correspond with their character. They hold secret fellowship with sin, and such externals are spoken of by Jesus as "like
9 unto whitened sepulchres . . . full . . . of all uncleanness."

If a man, though apparently fervent and prayerful, is impure and therefore insincere, what must be the
12 ^{Aspiration and love} comment upon him? If he reached the loftiness of his prayer, there would be no occasion for comment. If we feel the aspiration, humility, gratitude, and love which our words express, — this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that
15 shall not be revealed." Professions and audible prayers are like charity in one respect, — they "cover the multitude of sins." Praying for humility with what-
21 ever fervency of expression does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses
24 the poor. We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are
27 willing to have our neighbor see?

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way
30 ^{Searching the heart} only can we learn what we honestly are. If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not

rather give thanks that we are “not as other men”? 1
During many years the author has been most grateful
for merited rebuke. The wrong lies in unmerited cen- 3
sure, — in the falsehood which does no one any good.

The test of all prayer lies in the answer to these
questions: Do we love our neighbor better because of 6
this asking? Do we pursue the old selfish-
ness, satisfied with having prayed for some- ^{Summit of}
thing better, though we give no evidence of the sin- 9
cerity of our requests by living consistently with our
prayer? If selfishness has given place to kindness,
we shall regard our neighbor unselfishly, and bless 12
them that curse us; but we shall never meet this great
duty simply by asking that it may be done. There is
a cross to be taken up before we can enjoy the fruition 15
of our hope and faith.

Dost thou “love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind”? 18
This command includes much, even the sur-
render of all merely material sensation, affec- ^{Practical}
tion, and worship. This is the El Dorado of Christianity. 21
It involves the Science of Life, and recognizes only the
divine control of Spirit, in which Soul is our master,
and material sense and human will have no place. 24

Are you willing to leave all for Christ, for Truth, and
so be counted among sinners? No! Do you really desire
to attain this point? No! Then why make long 27
prayers about it and ask to be Christians, ^{The chalice}
since you do not care to tread in the footsteps of our
dear Master? If unwilling to follow his example, why 30
pray with the lips that you may be partakers of his
nature? Consistent prayer is the desire to do right.

1 Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps, and that waiting patiently on the Lord, we will leave our real desires to be rewarded by Him.

2 The world must grow to the spiritual understanding of prayer. If good enough to profit by Jesus' cup of earthly sorrows, God will sustain us under these sorrows. Until we are thus divinely qualified and are willing to drink his cup, millions of vain repetitions will never pour into prayer the unction of Spirit in demonstration of power and "with signs following."

12 Christian Science reveals a necessity for overcoming the world, the flesh, and evil, and thus destroying all error.

Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.

One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the ^{Perfunctory} doors to earn a penny by grinding out a ^{prayers} prayer. But the advance guard of progress has paid for the privilege of prayer the price of persecution.

Experience teaches us that we do not always receive the blessings we ask for in prayer. There is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive that for which we ask. The Scriptures say: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That which we desire and for which we ask, it is not always best for us to receive. In this case infinite Love will not grant the request. Do you ask wisdom to be merciful and not to punish sin? Then "ye ask amiss."

Without punishment, sin would multiply. Jesus' prayer, 1
"Forgive us our debts," specified also the terms of
forgiveness. When forgiving the adulterous woman he 3
said, "Go, and sin no more."

A magistrate sometimes remits the penalty, but this
may be no moral benefit to the criminal, and at best, it 6
only saves the criminal from one form of
punishment. The moral law, which has the <sup>Remission
of penalty</sup> right to acquit or condemn, always demands restitu- 9
tion before mortals can "go up higher." Broken law
brings penalty in order to compel this progress.

Mere legal pardon (and there is no other, for divine 12
Principle never pardons our sins or mistakes till they
are corrected) leaves the offender free to re-
peat the offence, if indeed, he has not already <sup>Truth anni-
hilates error</sup> 15
suffered sufficiently from vice to make him turn from it
with loathing. Truth bestows no pardon upon error, but
wipes it out in the most effectual manner. Jesus suffered 18
for our sins, not to annul the divine sentence for an in-
dividual's sin, but because sin brings inevitable suffering.

Petitions bring to mortals only the results of mor- 21
tals' own faith. We know that a desire for holiness is
requisite in order to gain holiness; but if we <sup>Desire for
holiness</sup> 24
desire holiness above all else, we shall sac-
rifice everything for it. We must be willing to do this,
that we may walk securely in the only practical road
to holiness. Prayer cannot change the unalterable 27
Truth, nor can prayer alone give us an understanding
of Truth; but prayer, coupled with a fervent habitual
desire to know and do the will of God, will bring us 30
into all Truth. Such a desire has little need of audible
expression. It is best expressed in thought and in life.

1 "The prayer of faith shall save the sick," says the
2 Scripture. What is this healing prayer? A mere re-
3 ^{Prayer for} _{the sick} quest that God will heal the sick has no
4 power to gain more of the divine presence
5 than is always at hand. The beneficial effect of
6 such prayer for the sick is on the human mind, mak-
7 ing it act more powerfully on the body through a blind
8 faith in God. This, however, is one belief casting out
9 another,—a belief in the unknown casting out a belief
10 in sickness. It is neither Science nor Truth which
11 acts through blind belief, nor is it the human under-
12 standing of the divine healing Principle as manifested
13 in Jesus, whose humble prayers were deep and con-
14 scientious protests of Truth,—of man's likeness to
15 God and of man's unity with Truth and Love.

Prayer to a corporeal God affects the sick like a
16 drug, which has no efficacy of its own but borrows its
17 power from human faith and belief. The drug does
18 nothing, because it has no intelligence. It is a mortal
19 belief, not divine Principle or Love, which causes a
20 drug to be apparently either poisonous or sanative.

The common custom of praying for the recovery of the
21 sick finds help in blind belief, whereas help should come
22 from the enlightened understanding. Changes in belief
23 may go on indefinitely, but they are the merchandise of
24 human thought and not the outgrowth of divine Science.
25 Does Deity interpose in behalf of one worshipper,
26 and not help another who offers the same measure of
27 ^{Love impartial} _{and universal} prayer? If the sick recover because they
28 pray or are prayed for audibly, only peti-
29 tioners (*per se* or by proxy) should get well. In divine
30 Science, where prayers are mental, *all* may avail them-

selves of God as "a very present help in trouble." 1
Love is impartial and universal in its adaptation and
bestowals. It is the open fount which cries, "Ho, 3
every one that thirsteth, come ye to the waters."²

In public prayer we often go beyond our convictions,
beyond the honest standpoint of fervent desire. If we 6
are not secretly yearning and openly striv-
ing for the accomplishment of all we ask, ^{Public}
our prayers are "vain repetitions," such as the heathen ^{exaggerations} 9
use. If our petitions are sincere, we labor for what we
ask; and our Father, who seeth in secret, will reward
us openly. Can the mere public expression of our de- 12
sires increase them? Do we gain the omnipotent ear
sooner by words than by thoughts? Even if prayer is
sincere, God knows our need before we tell Him or our 15
fellow-beings about it. If we cherish the desire hon-
estly and silently and humbly, God will bless it, and
we shall incur less risk of overwhelming our real 18
wishes with a torrent of words.

If we pray to God as a corporeal person, this will
prevent us from relinquishing the human doubts and 21
fears which attend such a belief, and so we
cannot grasp the wonders wrought by in-^{Corporeal}
finite, incorporeal Love, to whom all things are possible. 24
Because of human ignorance of the divine Principle,
Love, the Father of all is represented as a corporeal
creator; hence men recognize themselves as merely 27
physical, and are ignorant of man as God's image or re-
flection and of man's eternal incorporeal existence. The
world of error is ignorant of the world of Truth, — blind 30
to the reality of man's existence, — for the world of sen-
sation is not cognizant of life in Soul, not in body.

1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we
3 ^{Bodily presence} would gain, we are not "absent from the body" and "present with the Lord" in the demonstration of Spirit. We cannot "serve two masters." To be "present with the Lord" is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in
9 Christian Science. To be "with the Lord" is to be in obedience to the law of God, to be absolutely governed by divine Love, — by Spirit, not by matter.

12 Become conscious for a single moment that Life and intelligence are purely spiritual, — neither in nor of
6 matter, — and the body will then utter no
15 ^{Spiritualized consciousness} complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "He that believeth on me, the works that I do shall he do also; . . . because I
21 go unto my Father," — [because the Ego is absent from the body, and present with Truth and Love.] The Lord's Prayer is the prayer of Soul, not of material
24 sense.

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak
30 "as one having authority."

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father

which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”

So spake Jesus. The closet typifies the sanctuary of the Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God’s allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must “pray without ceasing.” Such prayer is answered, in so far as we put our desires into practice. The Master’s injunction is, that we pray in secret and let our lives attest our sincerity.

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness.

1 A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer
 3 ^{Loftiest adoration} is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth
 6 that is sinless and the falsity of sinful sense.

Our Master taught his disciples one brief prayer, which we name after him the Lord's Prayer. Our Mas-
 9 ^{The prayer of} ter said, "After this manner therefore pray Jesus Christ ye," and then he gave that prayer which covers all human needs. There is indeed some doubt
 12 among Bible scholars, whether the last line is not an addition to the prayer by a later copyist; but this does not affect the meaning of the prayer itself.

15 In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the evil one." This reading strengthens our scientific apprehension of the petition, for Christian Science teaches us that "the evil one," or one evil, is but another name for the first lie and all liars.

Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.

24 Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

Our Father which art in heaven,
 27 *Our Father-Mother God, all-harmonious,*
 Hallowed be Thy name.
 Adorable One.

30 Thy kingdom come.
Thy kingdom is come; Thou art ever-present.

Thy will be done in earth, as it is in heaven. 1

Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme. 3

Give us this day our daily bread;

Give us grace for to-day; feed the famished affections;

And forgive us our debts, as we forgive our debtors. 6

And Love is reflected in love;

And lead us not into temptation, but deliver us from evil; 9

And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

For Thine is the kingdom, and the power, and the glory, forever. 12

For God is infinite, all-power, all Life, Truth, Love, over all, and All. 15

CHAPTER II

ATONEMENT AND EUCHARIST

And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

1 ATONEMENT is the exemplification of man's unity
2 with God, whereby man reflects divine Truth, Life,
3 and Love. Jesus of Nazareth taught and demonstrated
4 man's oneness with the Father, and for this we owe him
5 ^{Divine oneness} endless homage. His mission was both in-
6 dividual and collective. He did life's work
7 aright not only in justice to himself, but in mercy to
8 mortals, — to show them how to do theirs, but not to do
9 it for them nor to relieve them of a single responsibility.
10 Jesus acted boldly, against the accredited evidence of the
11 senses, against Pharisaical creeds and practices, and he
12 refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not
13 God to man; for the divine Principle of Christ is God,
14 ^{Human} and how can God propitiate Himself? Christ
15 ^{reconciliation} is Truth, which reaches no higher than itself.

The fountain can rise no higher than its source. Christ,
16 Truth, could conciliate no nature above his own, derived

from the eternal Love. It was therefore Christ's purpose 1 to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. 3 Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, 6 sin, and death by the law of Spirit, — the law of divine 9 Love.

The Master forbore not to speak the whole truth, de- 12 claring precisely what would destroy sickness, sin, and death, although his teaching set households at variance, and brought to material beliefs not peace, but a 15 sword.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to 18 understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray 21 and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom. Those who cannot demon- 24 strate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no secur- 27 ity, although God is good.

Jesus urged the commandment, "Thou shalt have no other gods before me," which may be ren- 30 dered: Thou shalt have no belief of Life as ^{Jesus'} _{sinless career} mortal; thou shalt not know evil, for there is one Life, —

1 even God, good. He rendered "unto Cæsar the things
which are Cæsar's; and unto God the things that are
3 God's." He at last paid no homage to forms of doctrine
or to theories of man, but acted and spake as he was moved,
not by spirits but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee
Jesus said, "The publicans and the harlots go into the
kingdom of God before you." Jesus' history made a
9 new calendar, which we call the Christian era; but he
established no ritualistic worship. He knew that men
can be baptized, partake of the Eucharist, support the
12 clergy, observe the Sabbath, make long prayers, and yet
be sensual and sinful.

15 Jesus bore our infirmities; he knew the error of mortal
belief, and "with his stripes [the rejection of error] we are
healed." "Despised and rejected of men,"

^{Perfect example} returning blessing for cursing, he taught mor-
18 tals the opposite of themselves, even the nature of God;
and when error felt the power of Truth, the scourge and
the cross awaited the great Teacher. Yet he swerved not,
21 well knowing that to obey the divine order and trust God,
saves retracing and traversing anew the path from sin to
holiness.

24 Material belief is slow to acknowledge what the
spiritual fact implies. The truth is the centre of all
27 ^{Behest of the cross} religion. It commands sure entrance into
the realm of Love. St. Paul wrote, "Let us
lay aside every weight, and the sin which doth so
easily beset us, and let us run with patience the race that
30 is set before us;" that is, let us put aside material self
and sense, and seek the divine Principle and Science of
all healing.

If Truth is overcoming error in your daily walk and 1
 conversation, you can finally say, "I have fought a
 good fight . . . I have kept the faith," be- Moral 3
 cause you are a better man. This is having victory
 our part in the at-one-ment with Truth and Love. 6
 Christians do not continue to labor and pray, expecting
 because of another's goodness, suffering, and triumph,
 that they shall reach his harmony and reward.

If the disciple is advancing spiritually, he is striv- 9
 ing to enter in. He constantly turns away from ma-
 terial sense, and looks towards the imperishable things
 of Spirit. If honest, he will be in earnest from the 12
 start, and gain a little each day in the right direction,
 till at last he finishes his course with joy.

If my friends are going to Europe, while I am *en* 15
route for California, we are not journeying together.
 We have separate time-tables to consult, ^{Inharmonious} 18
 different routes to pursue. Our paths have ^{travellers} travellers
 diverged at the very outset, and we have little oppor-
 tunity to help each other. On the contrary, if my
 friends pursue my course, we have the same railroad 21
 guides, and our mutual interests are identical; or, if I
 take up their line of travel, they help me on, and our
 companionship may continue. 24

Being in sympathy with matter, the worldly man is at
 the beck and call of error, and will be attracted thither-
 ward. He is like a traveller going westward Zigzag 27
 for a pleasure-trip. The company is alluring course
 and the pleasures exciting. After following the sun for
 six days, he turns east on the seventh, satisfied if he can 30
 only imagine himself drifting in the right direction. By-
 and-by, ashamed of his zigzag course, he would borrow

1 the passport of some wiser pilgrim, thinking with the aid
 of this to find and follow the right road.
 3 Vibrating like a pendulum between sin and the hope
 of forgiveness, — selfishness and sensuality causing con-
 stant retrogression, — our moral progress will
 6 ^{Moral} retrogression be slow. Waking to Christ's demand, mortals
 experience suffering. This causes them, even as drowning
 9 men, to make vigorous efforts to save themselves; and
 through Christ's precious love these efforts are crowned
 with success.

“Work out your own salvation,” is the demand of
 12 Life and Love, for to this end God worketh with you.

^{Wait for} reward “Occupy till I come!” Wait for your re-
 ward, and “be not weary in well doing.” If
 15 your endeavors are beset by fearful odds, and you receive
 no present reward, go not back to error, nor become a
 sluggard in the race.

18 When the smoke of battle clears away, you will dis-
 cern the good you have done, and receive according to
 your deserving. Love is not hasty to deliver us from
 21 temptation, for Love means that we shall be tried and
 purified.

Final deliverance from error, whereby we rejoice in
 24 immortality, boundless freedom, and sinless sense, is not
^{Deliverance} reached through paths of flowers nor by pinning
^{not vicarious} one's faith without works to another's vicarious
 27 effort. Whosoever believeth that wrath is righteous or
 that divinity is appeased by human suffering, does not
 understand God.

30 Justice requires reformation of the sinner. Mercy
 cancels the debt only when justice approves. Revenge
 is inadmissible. Wrath which is only appeased is not

destroyed, but partially indulged. Wisdom and Love 1 may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to 3 pay the debt of sin. The atonement requires ^{Justice and substitution} constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is 6 divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense 9 which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

Rabbinical lore said: "He that taketh one doctrine, 12 firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in ^{Doctrines and faith} 15 the Scripture, "Faith without works is dead." Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained 18 from Spirit, which rebukes sin of every kind and establishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* and the 21 words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. ^{Self-reliance and confidence} 24 Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" 27 expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or

1 *to be constant.* This certainly applies to Truth and Love understood and practised. Firmness in error will never 3 save from sin, disease, and death.

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and 6 ^{Life's healing currents} instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where 9 the buoys and healing currents of Truth are pointed out.

He to whom “the arm of the Lord” is revealed will 12 believe our report, and rise into newness of life with re-

15 ^{Radical changes} generation. This is having part in the atone-
ment; this is the understanding, in which 18 Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change, — a change as radical as that which has come over popular opinions in regard to pre-destination and future punishment.

Does erudite theology regard the crucifixion of Jesus 21 chiefly as providing a ready pardon for all sinners who

24 ^{Purpose of crucifixion} ask for it and are willing to be forgiven? Does spiritualism find Jesus' death necessary only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both.

27 The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that 30 it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was

forced to acknowledge how complete was the great proof of 1
Truth and Love.

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life. 12

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, "If ye love me, keep my commandments." 21

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for 24 their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow 27 on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to 30 bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

1 While we adore Jesus, and the heart overflows with gratitude for what he did for mortals, — treading alone
 3 ^{Individual experience} his loving pathway up to the throne of glory, in speechless agony exploring the way for us, — yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed
 9 through divine Love.

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;"
 12 ^{Christ's demonstration} "I and my Father are one." This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does
 18 for man.

A musician demonstrates the beauty of the music he teaches in order to show the learner the way by practice as well as precept. Jesus' teaching and
 21 ^{Proof in practice} practice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin,
 27 and death.

Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he
 30 taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love.

Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work.

That Life is God, Jesus proved by his reappearance after the crucifixion in strict accordance with his scientific statement: "Destroy this temple [body], and in three days I [Spirit] will raise it up." ^{Living temple} It is as if he had said: The I — the Life, substance, and intelligence of the universe — is not in matter to be destroyed.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism, — that God, or Life, is in or of matter.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, ^{Recreant disciples} but few are chosen." They fell away from grace because they never truly understood their Master's instruction.

Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus' persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws.

1 The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' 3 ^{Help and hindrance} mission. Even many of his students stood 6 student and taught the unseen verities of God, he would 9 not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

12 While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience, we 15 cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

18 Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton and a friend of the impure, and Beelzebub is 21 his patron.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy 24 ^{Persecution prolonged} Master's feet! To suppose that persecution for righteousness' sake belongs to the past, and that Christianity to-day is at peace with the world 27 because it is honored by sects and societies, is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, 30 "of whom the world was not worthy," await, in some form, every pioneer of truth.

There is too much animal courage in society and not

sufficient moral courage. Christians must take up arms 1 against error at home and abroad. They must grapple with sin in themselves and in others, and Christian 3 warfare continue this warfare until they have finished their course. If they keep the faith, they will have the 6 crown of rejoicing.

Christian experience teaches faith in the right and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more 9 needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

There is a tradition that Publius Lentulus wrote to 12 the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious 15 perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus — that is, Joshua, 18 or Saviour.

The illumination of Mary's spiritual sense put to silence material law and its order of generation, and 21 brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed 24 the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the 27 man Jesus, and woman perceived this spiritual idea, though at first faintly developed.

Man as the offspring of God, as the idea of Spirit, 30 is the immortal evidence that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-

1 conscious communion with God. Hence he could give
 a more spiritual idea of life than other men, and could
 3 demonstrate the Science of Love — his Father or divine
 Principle.

6 Born of a woman, Jesus' advent in the flesh partook
 partly of Mary's earthly condition, although he was en-

9 ^{Jesus the}
_{way-shower} dowed with the Christ, the divine Spirit, with-
 out measure. This accounts for his struggles

9 in Gethsemane and on Calvary, and this enabled him to
 be the mediator, or *way-shower*, between God and men.

12 Had his origin and birth been wholly apart from mortal
 usage, Jesus would not have been appreciable to mortal
 mind as "the way."

15 Rabbi and priest taught the Mosaic law, which said:
 "An eye for an eye," and "Whoso sheddeth man's blood,
 by man shall his blood be shed." Not so did Jesus, the
 new executor for God, present the divine law of Love,
 18 which blesses even those that curse it.

As the individual ideal of Truth, Christ Jesus came to
 rebuke rabbinical error and all sin, sickness, and death, —

21 ^{Rebukes}
_{helpful} to point out the way of Truth and Life. This
 ideal was demonstrated throughout the whole
 earthly career of Jesus, showing the difference between
 24 the offspring of Soul and of material sense, of Truth and
 of error.

27 If we have triumphed sufficiently over the errors of
 material sense to allow Soul to hold the control, we
 shall loathe sin and rebuke it under every mask. Only
 in this way can we bless our enemies, though they
 30 may not so construe our words. We cannot choose for
 ourselves, but must work out our salvation in the way
 Jesus taught. In meekness and might, he was found

preaching the gospel to the poor. Pride and fear are unfit 1 to bear the standard of Truth, and God will never place it in such hands. 3

Jesus acknowledged no ties of the flesh. He said: "Call no man your father upon the earth: for one is your Father, which is in heaven." Again he asked: "Who ^{Fleshy ties} 6 is my mother, and who are my brethren," im- ^{temporal} plying that it is they who do the will of his Father. We have no record of his calling any man by the name of ⁹ *father*. He recognized Spirit, God, as the only creator, and therefore as the Father of all.

First in the list of Christian duties, he taught his followers 12 the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the ^{Healing} primary 15 living Christ, the practical Truth, which makes Jesus "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of 18 his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs 21 over death. For what says Paul? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 24

Referring to the materiality of the age, Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." Again, foreseeing the persecution which would attend the Science of Spirit, Jesus said: "They shall put you out of the synagogues; yea, 30 the time cometh, that whosoever killeth you will think that he doeth God service; and these things will they

1 do unto you, because they have not known the Father
nor me."

3 In ancient Rome a soldier was required to swear
allegiance to his general. The Latin word for this oath
6 ^{Sacred} ~~sacrament~~ was *sacramentum*, and our English word
9 ~~sacrament~~ *sacrament* is derived from it. Among the
Jews it was an ancient custom for the master of a
12 feast to pass each guest a cup of wine. But the
Eucharist does not commemorate a Roman soldier's
15 oath, nor was the wine, used on convivial occasions and
in Jewish rites, the cup of our Lord. The cup shows
18 forth his bitter experience, — the cup which he prayed
might pass from him, though he bowed in holy submis-
sion to the divine decree.

15 "As they were eating, Jesus took bread, and blessed
it and brake it, and gave it to the disciples, and said,
Take, eat; this is my body. And he took the cup, and
18 gave thanks, and gave it to them saying, Drink ye all
of it."

21 The true sense is spiritually lost, if the sacrament is
confined to the use of bread and wine. The disciples
24 ^{Spiritual} ~~refreshment~~ had eaten, yet Jesus prayed and gave them
bread. This would have been foolish in a
literal sense; but in its spiritual signification, it was nat-
ural and beautiful. Jesus prayed; he withdrew from the
27 material senses to refresh his heart with brighter, with
spiritual views.

28 The Passover, which Jesus ate with his disciples in
the month Nisan on the night before his crucifixion,
Jesus' sad repast was a mournful occasion, a sad supper taken
at the close of day, in the twilight of a
glorious career with shadows fast falling around; and

this supper closed forever Jesus' ritualism or concessions 1 to matter.

His followers, sorrowful and silent, anticipating the hour 3 of their Master's betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread ^{Heavenly supplies} 6 indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before, and now this 9 bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others, and now it comforted themselves. 12

For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting 15 victory overshadowing him, he gave thanks and said, "Drink ye all of it."

When the human element in him struggled with the 18 divine, our great Teacher said: "Not my will, but Thine, be done!" — that is, Let not the flesh, ^{The holy struggle} 21 but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses 24 and sins, and preaches the gospel to the poor, the meek in heart.

Christians, are you drinking his cup? Have you 27 shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that ^{Incisive questions} 30 you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing

1 truly to drink his cup, take his cross, and leave all for
the Christ-principle? Then why ascribe this inspira-
3 tion to a dead rite, instead of showing, by casting out
error and making the body "holy, acceptable unto God,"
that Truth has come to the understanding? If Christ,
6 Truth, has come to us in demonstration, no other com-
memoration is requisite, for demonstration is Immanuel,
or *God with us*; and if a friend be with us, why need we
9 memorials of that friend?

If all who ever partook of the sacrament had really
commemorated the sufferings of Jesus and drunk of

12 ^{Millennial} _{glory} his cup, they would have revolutionized the
world. If all who seek his commemoration
15 through material symbols will take up the cross, heal
the sick, cast out evils, and preach Christ, or Truth,
to the poor, — the receptive thought, — they will bring
in the millennium.

18 Through all the disciples experienced, they became more
spiritual and understood better what the Master had
21 ^{Fellowship} _{with Christ} taught. His resurrection was also their resur-
rection. It helped them to raise themselves and
others from spiritual dulness and blind belief in God into
the perception of infinite possibilities. They needed this
24 quickening, for soon their dear Master would rise again
in the spiritual realm of reality, and ascend far above
their apprehension. As the reward for his faithfulness,
27 he would disappear to material sense in that change which
has since been called the ascension.

What a contrast between our Lord's last supper and
30 ^{The last} _{breakfast} his last spiritual breakfast with his disciples
in the bright morning hours at the joyful
meeting on the shore of the Galilean Sea! His gloom

had passed into glory, and his disciples' grief into repent- 1
ance, — hearts chastened and pride rebuked. Convinced
of the fruitlessness of their toil in the dark and wakened 3
by their Master's voice, they changed their methods, turned
away from material things, and cast their net on the right
side. Discerning Christ, Truth, anew on the shore of 6
time, they were enabled to rise somewhat from mortal
sensuousness, or the burial of mind in matter, into new-
ness of life as Spirit. 9

This spiritual meeting with our Lord in the dawn of a
new light is the morning meal which Christian Scientists
commemorate. They bow before Christ, Truth, to re- 12
ceive more of his reappearing and silently to commune
with the divine Principle, Love. They celebrate their
Lord's victory over death, his probation in the flesh 15
after death, its exemplification of human probation, and
his spiritual and final ascension above matter, or the flesh,
when he rose out of material sight. 18

Our baptism is a purification from all error. Our
church is built on the divine Principle, Love. We can
unite with this church only as we are new- 21
born of Spirit, as we reach the Life which ^{Spiritual Eucharist} 21
is Truth and the Truth which is Life by bringing forth
the fruits of Love, — casting out error and healing the 24
sick. Our Eucharist is spiritual communion with the one
God. Our bread, "which cometh down from heaven,"
is Truth. Our cup is the cross. Our wine the inspira- 27
tion of Love, the draught our Master drank and com-
mended to his followers.

The design of Love is to reform the sinner. If the 30
sinner's punishment here has been insufficient to re-
form him, the good man's heaven would be a hell to

1 the sinner. They, who know not purity and affection by experience, can never find bliss in the blessed company of

3 ^{Final}
 ^{purpose} Truth and Love simply through translation into another sphere. Divine Science reveals the necessity of sufficient suffering, either before or after 6 death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his dear-bought bounty into barren lives. What was his 12 earthly reward? He was forsaken by all save John, the beloved disciple, and a few women who bowed in silent woe beneath the shadow of his cross. The earthly 15 price of spirituality in a material age and the great moral distance between Christianity and sensualism preclude Christian Science from finding favor with the worldly-minded.

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as 21 ^{Righteous}
 ^{retribution} well as of mercy. It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous 24 their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, 27 or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

30 ^{Vicarious}
 ^{suffering} Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which de-

stroyed the belief called sin? Does not Science show that 1 sin brings suffering as much to-day as yesterday? They who sin must suffer. "With what measure ye mete, it 3 shall be measured to you again."

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in 6 vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit. ^{Martyrs} _{inevitable}

Martyrs are the human links which connect one stage with 9 another in the history of religion. They are earth's lumi- naries, which serve to cleanse and rarefy the atmosphere of material sense and to permeate humanity with purer ideals. 12 Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on. ¹⁵

When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works? Those who procured the martyrdom of that ^{Complete} _{emulation} 18 righteous man would gladly have turned his sacred career into a mutilated doctrinal platform. May the Christians of to-day take up the more practical im- 21 port of that career! It is possible, — yea, it is the duty and privilege of every child, man, and woman, — to follow in some degree the example of the Master by the demon- 24 stration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative com- 27 mands: "Be ye therefore perfect, even as your Father which is in heaven is perfect!" "Go ye into all the world, and preach the gospel to every creature!" "Heal the ³⁰ sick!"

Why has this Christian demand so little inspiration

1 to stir mankind to Christian effort? Because men are
assured that this command was intended only for a par-
3 ^{Jesus' teaching} ticular period and for a select number of fol-
_{belittled} lowers. This teaching is even more pernicious
than the old doctrine of foreordination, — the election of a
6 few to be saved, while the rest are damned; and so it will
be considered, when the lethargy of mortals, produced
by man-made doctrines, is broken by the demands of
9 divine Science.

Jesus said: "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they
12 shall recover." Who believes him? He was addressing
his disciples, yet he did not say, "These signs shall follow
you," but *them* — "them that believe" in all time to come.
15 Here the word *hands* is used metaphorically, as in the text,
"The right hand of the Lord is exalted." It expresses
spiritual power; otherwise the healing could not have
18 been done spiritually. At another time Jesus prayed, not
for the twelve only, but for as many as should believe
"through their word."

21 Jesus experienced few of the pleasures of the physical
senses, but his sufferings were the fruits of other peo-
24 ^{Material} ple's sins, not of his own. The eternal Christ,
_{pleasures} his spiritual selfhood, never suffered. Jesus
mapped out the path for others. He unveiled the Christ,
the spiritual idea of divine Love. To those buried in the
27 belief of sin and self, living only for pleasure or the grati-
fication of the senses, he said in substance: Having eyes
ye see not, and having ears ye hear not; lest ye should un-
30 derstand and be converted, and I might heal you. He
taught that the material senses shut out Truth and its
healing power.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously. This thought is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that

Mockery
of truth

3

A belief
suicidal

12

Present
salvation

21

30

1 evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The ad-
3 ^{Sin and penalty} vanced thinker and devout Christian, perceiv-
ing the scope and tendency of Christian healing and its Science, will support them. Another will say:
6 "Go thy way for this time; when I have a convenient season I will call for thee."

Divine Science adjusts the balance as Jesus adjusted 9 it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method 12 of destroying sin. If the saying is true, "While there's life there's hope," its opposite is also true, While there's sin there's doom. Another's suffering cannot lessen our 15 own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was 18 inevitable, for not otherwise could he show us the way ^{Suffering inevitable} and the power of Truth. If a career so great 21 felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him through the triumphal arch of 24 Truth and Love.

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his 27 ^{Service and worship} apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of 30 daily deeds.

The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of

hope must be cast beyond the veil of matter into the 1 Shekinah into which Jesus has passed before us; and this advance beyond matter must come ^{Within} ³ through the joys and triumphs of the right- ^{the veil}eous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense 6 into the spiritual sense of being.

The God-inspired walk calmly on though it be with bleeding footprints, and in the hereafter they will reap 9 what they now sow. The pampered hypocrite may have a flowery pathway here, but ^{The thorns and flowers} he cannot forever break the Golden Rule and escape the 12 penalty due.

The proofs of Truth, Life, and Love, which Jesus gave by casting out error and healing the sick, completed his 15 earthly mission; but in the Christian Church ^{Healing} ^{early lost} this demonstration of healing was early lost, about three centuries after the crucifixion. No ancient 18 school of philosophy, *materia medica*, or scholastic theology ever taught or demonstrated the divine healing of absolute Science. ²¹

Jesus foresaw the reception Christian Science would have before it was understood, but this foreknowledge hindered him not. He fulfilled his God-mission, and ^{Immortal} ²⁴ then sat down at the right hand of the Father. Persecuted from city to city, his apostles still went about doing good deeds, for which they were maligned and 27 stoned. The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a national 30 Deity; but that belief, from their time to ours, has never made a disciple who could cast out evils and heal the sick.

1 Jesus' life proved, divinely and scientifically, that God is Love, whereas priest and rabbi affirmed God to be a 3 mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging love of God.

4 The universal belief in death is of no advantage. It

6 ^{A belief in death} cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, which comes in darkness and disappears with the light.

9 The "man of sorrows" was in no peril from salary or popularity. Though entitled to the homage of the world and endorsed pre-eminently by the approval 12 ^{Cruel desertion} of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross.

15 The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine 18 ^{Death outdone} Science, — evidence so important to mortals.

21 The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus.

24 Let men think they had killed the body! Afterwards he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by 27 God — by good, not evil — and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to 30 test his still uncomprehended saying, "He that believeth on me, the works that I do shall he do also." They must understand more fully his Life-principle by casting

out error, healing the sick, and raising the dead, even as 1 they did understand it after his bodily departure.

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had 3 said. Heretofore they had only believed; ^{Pentecost} _{repeated} 6 now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, — that influx of divine Science which so illuminated the Pentecos- 9 tal Day and is now repeating its ancient history.

Jesus' last proof was the highest, the most convincing, the most profitable to his students. The malignity of 12 brutal persecutors, the treason and suicide of ^{Convincing} _{evidence} his betrayer, were overruled by divine Love to the glorification of the man and of the true idea of God, 15 which Jesus' persecutors had mocked and tried to slay. The final demonstration of the truth which Jesus taught, and for which he was crucified, opened a new era for the 18 world. Those who slew him to stay his influence perpetuated and extended it.

Jesus rose higher in demonstration because of the cup 21 of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, ^{Divine} _{victory} 24 he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. 27 The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such 30 beliefs.

Love must triumph over hate. Truth and Life must

1 seal the victory over error and death, before the thorns
 can be laid aside for a crown, the benediction follow,
 3 "Well done, good and faithful servant," and the suprem-
 acy of Spirit be demonstrated.

6 The lonely precincts of the tomb gave Jesus a refuge
 from his foes, a place in which to solve the great
 9 <sup>Jesus in
the tomb</sup> problem of being. His three days' work in
 the sepulchre set the seal of eternity on time.

9 He proved Life to be deathless and Love to be the mas-
 ter of hate. He met and mastered on the basis of Chris-
 tian Science, the power of Mind over matter, all the claims
 12 of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He did not
 depend upon food or pure air to resuscitate wasted
 15 energies. He did not require the skill of a surgeon to
 heal the torn palms and bind up the wounded side and
 lacerated feet, that he might use those hands to remove
 18 the napkin and winding-sheet, and that he might employ
 his feet as before.

Could it be called supernatural for the God of nature
 21 to sustain Jesus in his proof of man's truly derived power?

24 <sup>The deific
naturalism</sup> It was a method of surgery beyond material
 art, but it was not a supernatural act. On
 the contrary, it was a divinely natural act, whereby divinity
 brought to humanity the understanding of the Christ-
 healing and revealed a method infinitely above that of
 27 human invention.

His disciples believed Jesus to be dead while he was
 hidden in the sepulchre, whereas he was alive, demon-
 30 <sup>Obstacles
overcome</sup> strating within the narrow tomb the power
 of Spirit to overrule mortal, material sense.
 There were rock-ribbed walls in the way, and a great

stone must be rolled from the cave's mouth; but Jesus 1 vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, 3 crowned with the glory of a sublime success, an everlasting victory.

Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and 6 for the salvation of the whole world from sin, ^{Victory over the grave} 9 sickness, and death. Paul writes: "For if, when we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved 12 by his life." Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre. 15

Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love. 18 21

They who earliest saw Jesus after the resurrection and beheld the final proof of all that he had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." 27 The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter. 24 30

Jesus' students, not sufficiently advanced fully to un-

1 derstand their Master's triumph, did not perform many
2 wonderful works, until they saw him after his crucifixion
3 and learned that he had not died. This convinced them
of the truthfulness of all that he had taught.

4 In the walk to Emmaus, Jesus was known to his friends
5 by the words, which made their hearts burn within them,
6 ^{Spiritual} interpretation and by the breaking of bread. The divine
7 Spirit, which identified Jesus thus centuries
8 ago, has spoken through the inspired Word and will speak
9 through it in every age and clime. It is revealed to the
10 receptive heart, and is again seen casting out evil and
11 healing the sick.

12 The Master said plainly that physique was not Spirit, and after his resurrection he proved to the physical senses
13 ^{Corporeality} and ^{Spirit} that his body was not changed until he himself
14 ascended, — or, in other words, rose even
15 higher in the understanding of Spirit, God. To convince
16 Thomas of this, Jesus caused him to examine the nail-
17 prints and the spear-wound.

18 Jesus' unchanged physical condition after what seemed
19 to be death was followed by his exaltation above all ma-
20 ^{Spiritual} terial conditions; and this exaltation explained
21 his ascension, and revealed unmistakably a
22 probationary and progressive state beyond the grave.
23 Jesus was "the way;" that is, he marked the way for
24 all men. In his final demonstration, called the ascen-
25 sion, which closed the earthly record of Jesus, he rose
26 above the physical knowledge of his disciples, and the
27 material senses saw him no more.

28 His students then received the Holy Ghost. By this is
29 meant, that by all they had witnessed and suffered, they
30 were roused to an enlarged understanding of divine Sci-

ence, even to the spiritual interpretation and discernment 1 of Jesus' teachings and demonstrations, which gave them a faint conception of the Life which is God. Pentecostal 3 power They no longer measured man by material 6 sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost. 9

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal. The traitor's price was thirty pieces of silver 12 and the smiles of the Pharisees. He chose his ^{The traitor's} _{conspiracy} time, when the people were in doubt concerning Jesus' 15 teachings.

A period was approaching which would reveal the infinite distance between Judas and his Master. Judas Iscariot knew this. He knew that the great goodness of 18 that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The greed for gold strengthened his ingratitude, and for a time 21 quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

The disciples' desertion of their Master in his last 27 earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record. 30

During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possi-

1 ble material intelligence. The pangs of neglect and the
 2 staves of bigoted ignorance smote him sorely. His stu-
 3 ^{Gethsemane} dents slept. He said unto them: "Could ye
 4 glorified not watch with me one hour?" Could they
 5 not watch with him who, waiting and struggling in voice-
 6 less agony, held uncomplaining guard over a world?
 7 There was no response to that human yearning, and so
 8 Jesus turned forever away from earth to heaven, from
 9 sense to Soul.

10 Remembering the sweat of agony which fell in holy
 11 benediction on the grass of Gethsemane, shall the hum-
 12 blest or mightiest disciple murmur when he drinks from the
 13 same cup, and think, or even wish, to escape the exalt-
 14 ing ordeal of sin's revenge on its destroyer? Truth and
 15 Love bestow few palms until the consummation of a
 life-work.

16 Judas had the world's weapons. Jesus had not one
 17 of them, and chose not the world's means of defence.

18 ^{Defensive weapons} "He opened not his mouth." The great dem-
 19 onstrator of Truth and Love was silent before
 20 envy and hate. Peter would have smitten the enemies of
 21 his Master, but Jesus forbade him, thus rebuking re-
 22 sentment or animal courage. He said: "Put up thy
 23 sword."

24 Pale in the presence of his own momentous question,
 25 "What is Truth," Pilate was drawn into acquiescence
 26 ^{Pilate's question} with the demands of Jesus' enemies. Pilate
 27 was ignorant of the consequences of his awful
 28 decision against human rights and divine Love, knowing
 29 not that he was hastening the final demonstration of what
 30 life is and of what the true knowledge of God can do for
 man.

The women at the cross could have answered Pilate's 1 question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understand- 3 ing, healed the sick, cast out evil, and caused the disciples to say to their Master: "Even the devils are subject unto us through thy name." 6

Where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten the great exponent of God? Had they so soon lost ^{Students'} 9 sight of his mighty works, his toils, privations, ^{ingratitude} sacrifices, his divine patience, sublime courage, and unrequited affection? O, why did they not gratify his last 12 human yearning with one sign of fidelity?

The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with 15 God. No human eye was there to pity, no arm to save. Forsaken by all whom he had ^{Heaven's sentinel} blessed, this faithful sentinel of God at the highest 18 post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ 21 is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and 24 the grave.

The priests and rabbis, before whom he had meekly walked, and those to whom he had given the highest 27 proofs of divine power, mocked him on the cross, saying derisively, "He saved others; ^{Cruel contumely} himself he cannot save." These scoffers, who turned 30 "aside the right of a man before the face of the Most High," esteemed Jesus as "stricken, smitten of God."

1 "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." 3 "Who shall declare his generation?" Who shall decide what truth and love are?

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude

A cry of despair of his work, wrung from Jesus' lips the awful cry, "My God, why hast Thou forsaken me?"

9 This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence to sustain and bless so 12 faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken 15 him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the 18 human race.

If his full recognition of eternal Life had for a moment given way before the evidence of the bodily senses,

21 *Divine Science mis-understood* what would his accusers have said? Even what they did say, — that Jesus' teachings 24 were false, and that all evidence of their correctness was destroyed by his death. But this saying could not make it so.

The burden of that hour was terrible beyond human 27 conception. The distrust of mortal minds, disbelieving *The real pillory* the purpose of his mission, was a million times sharper than the thorns which pierced 30 his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear nor the material cross wrung from his faithful

lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" It 1 was the possible loss of something more important than human life which moved him, — the possible misapprehension 3 of the sublimest influence of his career. This dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. 6 He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction 9 of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his 12 enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had 15 no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished. 18

His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do. His purpose in healing 21 was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by Truth and Love, in all that he said and did. The motives 24 of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at the divine Principle, Love, which rebuked their sensuality. 27

Jesus was unselfish. His spirituality separated him from sensuousness, and caused the selfish materialist to hate him; but it was this spirituality which enabled 30 Jesus to heal the sick, cast out evil, and raise the dead.

1 From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.

9 Their imperfections and impurity felt the ever-present rebuke of his perfection and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error would give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace.

15 Herod and Pilate laid aside old feuds in order to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil again make common cause against the exponents of truth.

The "man of sorrows" best understood the nothingness of material life and intelligence and the mighty ac-
 21 ^{Saviour's prediction} tuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time:

27 "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the deb-
 30 ^{Defamatory accusations} auchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils

through Beelzebub," and is the "friend of publicans and 1 sinners." The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast as did 3 the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because 6 he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and 9 practice of Jesus were misunderstood. He Reputation was at work in divine Science. His words and character and works were unknown to the world because above 12 and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love. 15

The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort. Science Inspiring 18 discontent shows the cause of the shock so often produced by the truth, — namely, that this shock arises from the great distance between the individual and Truth. 21 Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which goodness makes for the destruction of evil. 24

Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time 27 when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of 30 spiritual power. Bearing our sins

Had he shared the sinful beliefs of others, he would

1 have been less sensitive to those beliefs. Through the
magnitude of his human life, he demonstrated the divine
3 Life. Out of the amplitude of his pure affection, he de-
fined Love. With the affluence of Truth, he vanquished
6 error. The world acknowledged not his righteousness,
seeing it not; but earth received the harmony his glorified
example introduced.

Who is ready to follow his teaching and example? All
9 must sooner or later plant themselves in Christ, the true
^{Inspiration}
_{of sacrifice} idea of God. That he might liberally pour
12 filled human storehouses, was the inspiration of Jesus'
intense human sacrifice. In witness of his divine com-
mission, he presented the proof that Life, Truth, and
15 Love heal the sick and the sinning, and triumph over
death through Mind, not matter. This was the highest
proof he could have offered of divine Love. His hearers
18 understood neither his words nor his works. They
would not accept his meek interpretation of life nor
follow his example.

21 His earthly cup of bitterness was drained to the
dregs. There adhered to him only a few unpretentious
^{Spiritual}
_{friendship} friends, whose religion was something more
24 than a name. It was so vital, that it en-
abled them to understand the Nazarene and to share
the glory of eternal life. He said that those who fol-
27 lowed him should drink of his cup, and history has con-
firmed the prediction.

If that Godlike and glorified man were physically on
30 ^{Injustice to}
_{the Saviour} earth to-day, would not some, who now pro-
fess to love him, reject him? Would they
not deny him even the rights of humanity, if he enter-

tained any other sense of being and religion than theirs? 1
The advancing century, from a deadened sense of the
invisible God, to-day subjects to unchristian comment and 3
usage the idea of Christian healing enjoined by Jesus; but
this does not affect the invincible facts.

Perhaps the early Christian era did Jesus no more 6
injustice than the later centuries have bestowed upon
the healing Christ and spiritual idea of being. Now
that the gospel of healing is again preached by the 9
wayside, does not the pulpit sometimes scorn it? But
that curative mission, which presents the Saviour in a
clearer light than mere words can possibly do, cannot be 12
left out of Christianity, although it is again ruled out of
the synagogue.

Truth's immortal idea is sweeping down the centuries, 15
gathering beneath its wings the sick and sinning. My
weary hope tries to realize that happy day, when man shall
recognize the Science of Christ and love his neighbor as 18
himself, — when he shall realize God's omnipotence and
the healing power of the divine Love in what it has done
and is doing for mankind. The promises will be ful- 21
filled. The time for the reappearing of the divine healing
is throughout all time; and whosoever layeth his earthly
all on the altar of divine Science, drinketh of Christ's 24
cup now, and is endued with the spirit and power of
Christian healing.

In the words of St. John: "He shall give you another 27
Comforter, that he may abide with you *forever*." This
Comforter I understand to be Divine Science.

CHAPTER III

MARRIAGE

What therefore God hath joined together, let not man put asunder.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. — JESUS.

1 **W**HEN our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus
3 added: “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” Jesus’ concessions (in certain cases) to material methods were for the advancement of
6 spiritual good.

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation
9 ^{Marriage} _{temporal} is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, — where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven, — marriage will continue, subject to such moral regulations as will secure increasing virtue.

15 Infidelity to the marriage covenant is the social scourge of all races, “the pestilence that walketh in darkness,
Fidelity . . . the destruction that wasteth at noonday.”

18 ^{Fidelity} _{required} The commandment, “Thou shalt not commit adultery,” is no less imperative than the one, “Thou shalt not kill.”

Chastity is the cement of civilization and progress. 1
Without it there is no stability in society, and without it
one cannot attain the Science of Life. 3

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal like the returning spring. 9

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it. 15 Affection's demands 18 21

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven. 24 Help and discipline 27 30

Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfils. To happy

1 existence by constant intercourse with those adapted to elevate it, should be the motive of society. Unity of 2 spirit gives new pinions to joy, or else joy's drooping wings trail in dust.

3 Ill-arranged notes produce discord. Tones of the 6 human mind may be different, but they should be con-

^{Chord and discord} 9 cordant in order to blend properly. Unselfish ambition, noble life-motives, and purity, — 12 these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.

12 There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of 15 ^{Mutual freedom} all another's time and thoughts. With ad-

ditional joys, benevolence should grow more 18 diffusive. The narrowness and jealousy, which would confine a wife or a husband forever within four walls, will 21 not promote the sweet interchange of confidence and love; but on the other hand, a wandering desire for incessant amusement outside the home circle is a poor augury for 24 the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

24 Said the peasant bride to her lover: "Two eat no more together than they eat separately." This is a hint that

^{A useful suggestion} 27 a wife ought not to court vulgar extravagance or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil or the chance for ill-nature in the marriage relation, but nothing can abolish the cares of marriage.

"She that is married careth . . . how she may please her husband," says the Bible; and this is the pleasantest

thing to do. Matrimony should never be entered into 1 without a full recognition of its enduring obligations on both sides. There should be the most tender ^{Differing duties} 3 solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life. ⁶

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and 9 cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other,— thus hallowing the union of interests and affections, in which the heart finds peace 15 and home.

Tender words and unselfish care in what promotes the welfare and happiness of your wife will prove more salutary 18 in prolonging her health and smiles than stolid indifference or jealousy. Husbands, hear this ^{Trysting renewed} and remember how slight a word or deed may renew the 21 old trysting-times.

After marriage, it is too late to grumble over incompatibility of disposition. A mutual understanding should 24 exist before this union and continue ever after, for deception is fatal to happiness.

The nuptial vow should never be annulled, so long as 27 its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that fatal ^{Permanent obligation} 30 mistakes are undermining its foundations. Separation never should take place, and it never would, if both

1 husband and wife were genuine Christian Scientists.
 2 Science inevitably lifts one's being higher in the scale of
 3 harmony and happiness.

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companion-
 6 ^{affection} ship. The beautiful in character is also the good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her
 9 child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties.

12 From the logic of events we learn that selfishness and impurity alone are fleeting, and that wisdom will ultimately put asunder what she hath not joined
 15 together.

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to
 18 ^{Centre for affections} man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency, and why? Because the education of
 21 the higher nature is neglected, and other considerations, — passion, frivolous amusements, personal adornment, display, and pride, — occupy thought.

24 An ill-attuned ear calls discord harmony, not appreciating concord. So physical sense, not discerning the true
 27 ^{Spiritual concord} happiness of being, places it on a false basis. Science will correct the discord, and teach us life's sweeter harmonies.'

Soul has infinite resources with which to bless mankind,
 30 and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal

man. We cannot circumscribe happiness within the 1
limits of personal sense. The senses confer no real
enjoyment. 3

The good in human affections must have ascendency
over the evil and the spiritual over the animal, or happiness
will never be won. The attainment of ^{Ascendency} 6
this celestial condition would improve our ^{of good}
progeny, diminish crime, and give higher aims to ambition.
Every valley of sin must be exalted, and every 9
mountain of selfishness be brought low, that the highway
of our God may be prepared in Science. The offspring
of heavenly-minded parents inherit more intellect, better 12
balanced minds, and sounder constitutions.

If some fortuitous circumstance places promising children in the arms of gross parents, often these beautiful 15
children early droop and die, like tropical ^{Propensities} inherited
flowers born amid Alpine snows. If perchance they live to become parents in their turn, they may re- 18
produce in their own helpless little ones the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities 21
that must either be overcome or reduce him to a loath-some wreck?

Is not the propagation of the human species a greater 24
responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be 27
transmitted to children.

The formation of mortals must greatly improve to advance mankind. The scientific *morale* of marriage is 30
spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material con-

1 ditions can only be permitted for the purpose of generating. The foetus must be kept mentally pure and the
2 period of gestation have the sanctity of virginity.

3 The entire education of children should be such as to form habits of obedience to the moral and spiritual law, 6 with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease.

7 If parents create in their babes a desire for incessant amusement, to be always fed, rocked, tossed, or talked

^{Inheritance}
8 heeded to, those parents should not, in after years, complain of their children's fretfulness or fri-

12 volity, which the parents themselves have occasioned.

Taking less "thought for your life, what ye shall eat, or what ye shall drink"; less thought "for your body what 15 ye shall put on," will do much more for the health of the rising generation than you dream. Children should be allowed to remain children in knowledge, and should 18 become men and women only through growth in the understanding of man's higher nature.

We must not attribute more and more intelligence 21 to matter, but less and less, if we would be wise and

^{The Mind}
24 creative healthy. The divine Mind, which forms the bud and blossom, will care for the human

body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.

27 The higher nature of man is not governed by the lower; if it were, the order of wisdom would be reversed.

<sup>Superior law
of Soul</sup> Our false views of life hide eternal harmony, 30 and produce the ills of which we complain. Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and

the superior law of Soul last. You would never think 1
that flannel was better for warding off pulmonary disease
than the controlling Mind, if you understood the Science 3
of being.

In Science man is the offspring of Spirit. The beauti-
ful, good, and pure constitute his ancestry. His origin is 6
not, like that of mortals, in brute instinct, nor
does he pass through material conditions prior ^{Spiritual origin}
to reaching intelligence. Spirit is his primitive and 9
ultimate source of being; God is his Father, and Life is the
law of his being.

Civil law establishes very unfair differences between the 12
rights of the two sexes. Christian Science furnishes no
precedent for such injustice, and civilization ^{The rights}
mitigates it in some measure. Still, it is a ^{of woman} 15
marvel why usage should accord woman less rights than
does either Christian Science or civilization.

Our laws are not impartial, to say the least, in their 18
discrimination as to the person, property, and parental
claims of the two sexes. If the elective fran- ^{Unfair dis-}
chise for women will remedy the evil with- ^{Unfair dis-}
out encouraging difficulties of greater magnitude, let us ²¹
hope it will be granted. A feasible as well as rational
means of improvement at present is the elevation of 24
society in general and the achievement of a nobler
race for legislation, — a race having higher aims and
motives. ²⁷

If a dissolute husband deserts his wife, certainly the
wronged, and perchance impoverished, woman should be
allowed to collect her own wages, enter into business 30
agreements, hold real estate, deposit funds, and own her
children free from interference.

1 Want of uniform justice is a crying evil caused by the
2 selfishness and inhumanity of man. Our forefathers
3 exercised their faith in the direction taught by the Apostle
4 James, when he said: "Pure religion and undefiled before
5 God and the Father, is this, To visit the fatherless and
6 widows in their affliction, and to keep himself unspotted
from the world."

7 Pride, envy, or jealousy seems on most occasions to
8 be the master of ceremonies, ruling out primitive Chris-
9 tianity. When a man lends a helping hand
^{Benevolence}
_{hindered} to some noble woman, struggling alone with
10 adversity, his wife should not say, "It is never well to
11 interfere with your neighbor's business." A wife is
12 sometimes debarred by a covetous domestic tyrant from
13 giving the ready aid her sympathy and charity would
14 afford.

15 Marriage should signify a union of hearts. Further-
16 more, the time cometh of which Jesus spake, when he
17 declared that in the resurrection there should
^{Progressive}
_{development} be no more marrying nor giving in marriage,
18 but man would be as the angels. Then shall Soul re-
19 joice in its own, in which passion has no part. Then
20 white-robed purity will unite in one person masculine wis-
21 dom and feminine love, spiritual understanding and per-
22 petual peace.

23 Until it is learned that God is the Father of all, mar-
24 riage will continue. Let not mortals permit a disregard
25 of law which might lead to a worse state of society than
26 now exists. Honesty and virtue ensure the stability of
27 the marriage covenant. Spirit will ultimately claim its
28 own, — all that really is, — and the voices of physical
29 sense will be forever hushed.

Experience should be the school of virtue, and human 1
happiness should proceed from man's highest nature.
May Christ, Truth, be present at every bridal Blessing
of Christ 3
altar to turn the water into wine and to give to
human life an inspiration by which man's spiritual and
eternal existence may be discerned. 6

If the foundations of human affection are consistent
with progress, they will be strong and enduring. Divorces
should warn the age of some fundamental error Righteous
foundations 9
in the marriage state. The union of the sexes
suffers fearful discord. To gain Christian Science and its
harmony, life should be more metaphysically regarded. 12

The broadcast powers of evil so conspicuous to-day
show themselves in the materialism and sensualism of
the age, struggling against the advancing Powerless
promises 15
spiritual era. Beholding the world's lack of
Christianity and the powerlessness of vows to make home
happy, the human mind will at length demand a higher 18
affection.

There will ensue a fermentation over this as over many
other reforms, until we get at last the clear straining of 21
truth, and impurity and error are left among Transition
and reform
the lees. The fermentation even of fluids is
not pleasant. An unsettled, transitional stage is never 24
desirable on its own account. Matrimony, which was once
a fixed fact among us, must lose its present slippery foot-
ing, and man must find permanence and peace in a more 27
spiritual adherence.

The mental chemicalization, which has brought con-
jugal infidelity to the surface, will assuredly throw off 30
this evil, and marriage will become purer when the scum
is gone.

1 Thou art right, immortal Shakespeare, great poet of humanity:

3 Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

6 Trials teach mortals not to lean on a material staff, —
a broken reed, which pierces the heart. We do not
9 ^{Salutary} sorrow half remember this in the sunshine of joy
and prosperity. Sorrow is salutary. Through
12 great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germi-
15 nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each suc-
18 cessive stage of experience unfolds new views of divine
goodness and love.

Amidst gratitude for conjugal felicity, it is well to re-
member how fleeting are human joys. Amidst conjugal
infelicity, it is well to hope, pray, and wait patiently on
divine wisdom to point out the path.

21 Husbands and wives should never separate if there
is no Christian demand for it. It is better to await the
24 ^{Patience} _{is wisdom} logic of events than for a wife precipitately
to leave her husband or for a husband to
leave his wife. If one is better than the other, as must
always be the case, the other pre-eminently needs good
27 company. Socrates considered patience salutary under
such circumstances, making his Xantippe a discipline for
his philosophy.

30 The gold and dross Sorrow has its reward. It never leaves us
where it found us. The furnace separates
the gold from the dross that the precious metal may

be graven with the image of God. The cup our Father 1
hath given, shall we not drink it and learn the lessons
He teaches? 3

When the ocean is stirred by a storm, then the clouds
lower, the wind shrieks through the tightened shrouds,
and the waves lift themselves into mountains. Weathering 6
We ask the helmsman: "Do you know your ^{the storm} course? 9
course? Can you steer safely amid the storm?" He
answers bravely, but even the dauntless seaman is not
sure of his safety; nautical science is not equal to the
Science of Mind. Yet, acting up to his highest under-
standing, firm at the post of duty, the mariner works on 12
and awaits the issue. Thus should we deport ourselves
on the seething ocean of sorrow. Hoping and work-
ing, one should stick to the wreck, until an irresistible 15
propulsion precipitates his doom or sunshine gladdens
the troubled sea.

The notion that animal natures can possibly give force 18
to character is too absurd for consideration, when we
remember that through spiritual ascendency Spiritual
our Lord and Master healed the sick, raised ^{power} 21
the dead, and commanded even the winds and waves to
obey him. Grace and Truth are potent beyond all other
means and methods. 24

The lack of spiritual power in the limited demonstration
of popular Christianity does not put to silence the labor
of centuries. Spiritual, not corporeal, consciousness is 27
needed. Man delivered from sin, disease, and death
presents the true likeness or spiritual ideal.

Systems of religion and medicine treat of physical pains 30
and pleasures, but Jesus rebuked the suffering from any
such cause or effect. The epoch approaches when the

1 understanding of the truth of being will be the basis of true religion. At present mortals progress slowly for

3 ^{Basis of true religion} fear of being thought ridiculous. They are slaves to fashion, pride, and sense. Some-
6 time we shall learn how Spirit, the great architect, has created men and women in Science. We ought to weary of the fleeting and false and to cherish nothing which hinders our highest selfhood.

9 Jealousy is the grave of affection. The presence of mistrust, where confidence is due, withers the flowers of Eden and scatters love's petals to decay. Be not

12 in haste to take the vow "until death do us part." Consider its obligations, its responsibilities, its rela-
15 tions to your growth and to your influence on other lives.

I never knew more than one individual who believed in agamogenesis; she was unmarried, a lovely charac-
18 ^{Insanity and agamogenesis} ter, was suffering from incipient insanity, and a Christian Scientist cured her. I have named her case to individuals, when casting my bread upon the waters, and it may have caused the good to ponder and the evil to hatch their silly innuendoes and lies, since salutary causes sometimes incur these effects. The per-
21 24 petuation of the floral species by bud or cell-division is evident, but I discredit the belief that agamogenesis applies to the human species.

27 Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man
30 ^{God's creation intact} and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man,

not of the earth earthly but coexistent with God, will 1 appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in 3 divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believ- 6 ing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion 9 as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's in- 12 finite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scrip- tures, brings the sweet assurance of no parting, no pain, 15 and of man deathless and perfect and eternal.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually and not 18 conflict with the scientific sense of God's creation. Some day the child will ask his parent: "Do you keep the First Commandment? Do you have one God and creator, or 21 is man a creator?" If the father replies, "God creates man through man," the child may ask, "Do you teach that Spirit creates materially, or do you declare that 24 Spirit is infinite, therefore matter is out of the ques- tion?" Jesus said, "The children of this world marry, and are given in marriage: But they which shall be ac- 27 counted worthy to obtain that world, and the resur- rection from the dead, neither marry, nor are given in marriage."

CHAPTER IV

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

*And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God? — ISAIAH.*

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — JOHN.

¹ MORTAL existence is an enigma. Every day is a mystery. The testimony of the corporeal senses ³ cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures ⁶ ^{The infinite one Spirit} of Truth. Whatever is false or sinful can ⁹ never enter the atmosphere of Spirit. There is but one Spirit. Man is never God, but spiritual man, made in God's likeness, reflects God. In this scientific reflection the Ego and the Father are inseparable. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

¹² The divine Mind maintains all identities, from a blade ^{Real and unreal identity} of grass to a star, as distinct and eternal. The questions are: What are God's identities? ¹⁵ What is Soul? Does life or soul exist in the thing formed?

Nothing is real and eternal, — nothing is Spirit, — but 1
God and His idea. Evil has no reality. It is neither
person, place, nor thing, but is simply a belief, an illusion 3
of material sense.

The identity, or idea, of all reality continues forever; 6
but Spirit, or the divine Principle of all, is not *in* Spirit's
formations. Soul is synonymous with Spirit, God, the
creative, governing, infinite Principle outside of finite form,
which forms only reflect. 9

Close your eyes, and you may dream that you see a
flower, — that you touch and smell it. Thus you learn
that the flower is a product of the so-called 12
mind, a formation of thought rather than of ^{Dream-lessons} matter. Close your eyes again, and you may see land-
scapes, men, and women. Thus you learn that these 15
also are images, which mortal mind holds and evolves
and which simulate mind, life, and intelligence. From
dreams also you learn that neither mortal mind nor 18
matter is the image or likeness of God, and that im-
mortal Mind is not in matter.

When the Science of Mind is understood, spiritualism 21
will be found mainly erroneous, having no scientific basis
nor origin, no proof nor power outside of ^{Found} wanting 24
human testimony. It is the offspring of the physical
senses. There is no sensuality in Spirit. I never
could believe in spiritualism.

The basis and structure of spiritualism are alike ma- 27
terial and physical. Its spirits are so many corporealities,
limited and finite in character and quality. Spiritualism
therefore presupposes Spirit, which is ever infinite, to be 30
a corporeal being, a finite form, — a theory contrary to
Christian Science.

1 There is but one spiritual existence, — the Life of which corporeal sense can take no cognizance. The divine Principle of man speaks through immortal sense.

3 If a material body — in other words, mortal, material sense — were permeated by Spirit, that body would 6 disappear to mortal sense, would be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

9 So-called *spirits* are but corporeal communicators. As light destroys darkness and in the place of darkness all

12 ^{Spirits}
_{obsolete} is light, so (in absolute Science) Soul, or God, 12 is the only truth-giver to man. Truth destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth 15 (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated.

18 Perfection is not expressed through imperfection. Spirit is not made manifest through matter, the antipode of Spirit. Error is not a convenient sieve through which truth can be strained.

21 God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never

24 ^{Scientific}
_{phenomena} present. In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. A sinning, earthly mortal is 27 not the reality of Life nor the medium through which truth passes to earth. The joy of intercourse becomes the jest of sin, when evil and suffering are communicable.

30 Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity. As readily can you mingle fire and frost as

Spirit and matter. In either case, one does not support 1 the other.

Spiritualism calls one person, living in this world, *ma-* 3 *terial*, but another, who has died to-day a sinner and supposedly will return to earth to-morrow, it terms a *spirit*. The fact is that neither the one nor the other is infinite 6 Spirit, for Spirit is God, and man is His likeness.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and 9 the Science of man, for man is image. God One controls man, and God is the only Spirit. Any government other control or attraction of so-called spirit is a mortal 12 belief, which ought to be known by its fruit, — the repetition of evil.

If Spirit, or God, communed with mortals or controlled 15 them through electricity or any other form of matter, the divine order and the Science of omnipotent, omnipresent Spirit would be destroyed. 18

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies with material sensations and desires, is incorrect. Equally incorrect is the 21 *Incorrect theories* belief that spirit is confined in a finite, ma- terial body, from which it is freed by death, and that, when it is freed from the material body, spirit retains the sensa- 24 tions belonging to that body.

It is a grave mistake to suppose that matter is any part of the reality of intelligent existence, or that Spirit and 27 matter, intelligence and non-intelligence, can No commune together. This error Science will mediumship destroy. The sensual cannot be made the mouthpiece of 30 the spiritual, nor can the finite become the channel of the infinite. There is no communication between so-

1 called material existence and spiritual life which is not subject to death.

3 To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to a material condition, after having once left it, would

6 ^{Opposing conditions} be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil. The seed

9 which has germinated has a new form and state of existence. When here or hereafter the belief of life in matter is extinct, the error which has held the belief dissolves

12 with the belief, and never returns to the old condition.

No correspondence nor communion can exist between persons in such opposite dreams as the belief of having

15 died and left a material body and the belief of still living in an organic, material body.

The caterpillar, transformed into a beautiful insect,

18 is no longer a worm, nor does the insect return to

^{Bridgeless division} fraternize with or control the worm. Such a backward transformation is impossible in

21 Science. Darkness and light, infancy and manhood, sickness and health, are opposites, — different beliefs, which never blend. Who will say that infancy can utter

24 the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides

27 two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

In Christian Science there is never a retrograde step,

30 never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness.

This simple truth lays bare the mistaken assumption 1 that man dies as matter but comes to life as spirit. The so-called dead, in order to reappear to those still in the existence cognized by the physical senses, would need to be tangible and material, — to have a material investiture, — or the material senses could take 6 no cognizance of the so-called dead.

Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter. 9

Jesus said of Lazarus: "Our friend Lazarus sleepeth; 12 but I go, that I may awake him out of sleep." Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of 18 belief as those who buried the body, and he could not have resuscitated it.

When you can waken yourself or others out of the belief 21 that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died, — but not otherwise. 24

There is one possible moment, when those living on the earth and those called dead, can commune together, and that is the moment previous to the transition, — the moment when the link between their opposite beliefs is being sundered. In the vestibule through which we pass from one dream to another dream, or 30 when we awake from earth's sleep to the grand verities of Life, the departing may hear the glad welcome of those

Unscientific
investiture

3

Raising
the dead

15

Vision of
the dying

27

1 who have gone before. The ones departing may whisper this vision, name the face that smiles on them and the 3 hand which beckons them, as one at Niagara, with eyes open only to that wonder, forgets all else and breathes aloud his rapture.

6 When being is understood, Life will be recognized as neither material nor finite, but as infinite, — as God, 9 ^{Real Life}
_{is God} universal good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that 12 Spirit never entered matter and was therefore never raised from matter. When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more 15 than a tree can return to its seed. Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter. 18 Suffering, sinning, dying beliefs are unreal. When divine Science is universally understood, they will have no power over man, for man is immortal and lives by 21 divine authority.

The sinless joy, — the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness 24 ^{Immaterial}
_{pleasure} without a single bodily pleasure or pain, — constitutes the only veritable, indestructible man, whose being is spiritual. This state of existence 27 is scientific and intact, — a perfection discernible only by those who have the final understanding of Christ in divine Science. Death can never hasten this state of 30 existence, for death must be overcome, not submitted to, before immortality appears.

The recognition of Spirit and of infinity comes not

suddenly here or hereafter. The pious Polycarp said: 1
"I cannot turn at once from good to evil." Neither do
other mortals accomplish the change from error to truth 3
at a single bound.

Existence continues to be a belief of corporeal sense
until the Science of being is reached. Error brings its 6
own self-destruction both here and hereafter, ^{Second death}
for mortal mind creates its own physical con-
ditions. Death will occur on the next plane of existence 9
as on this, until the spiritual understanding of Life is
reached. Then, and not until then, will it be demon-
strated that "the second death hath no power." 12

The period required for this dream of material life,
embracing its so-called pleasures and pains, to vanish
from consciousness, "knoweth no man . . . 15
neither the Son, but the Father." This period ^{A dream vanishing}
will be of longer or shorter duration according to the
tenacity of error. Of what advantage, then, would it be 18
to us, or to the departed, to prolong the material state and
so prolong the illusion either of a soul inert or of a sinning,
suffering sense, — a so-called mind fettered to matter. 21

Even if communications from spirits to mortal con-
sciousness were possible, such communications would
grow beautifully less with every advanced stage 24
of existence. The departed would gradually ^{Progress and purgatory}
rise above ignorance and materiality, and Spiritualists
would outgrow their beliefs in material spiritualism. 27
Spiritism consigns the so-called dead to a state resembling
that of blighted buds, — to a wretched purgatory, where
the chances of the departed for improvement narrow 30
into nothing and they return to their old standpoints of
matter.

1 The decaying flower, the blighted bud, the gnarled oak, the ferocious beast, — like the discords of disease, sin,
 3 ^{Unnatural deflections} and death, — are unnatural. They are the falsities of sense, the changing deflections of mortal mind; they are not the eternal realities of Mind.

6 How unreasonable is the belief that we are wearing out life and hastening to death, and that at the same time we are communing with immortality!

9 ^{Absurd oracles} If the departed are in rapport with mortality, or matter, they are not spiritual, but must still be mortal, sinning, suffering, and dying. Then why 12 look to them — even were communication possible — for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in 15 tendency.

Spiritualism with its material accompaniments would destroy the supremacy of Spirit. If Spirit pervades all 18 space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

21 Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

24 ^{Spirit intangible} How can the majesty and omnipotence of Spirit be lost? God is not in the medley where matter cares for matter, where spiritism makes many gods, and hypnotism and electricity are claimed 27 to be the agents of God's government.

Spirit blesses man, but man cannot "tell whence it cometh." By it the sick are healed, the sorrowing are 30 comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.

The act of describing disease — its symptoms, locality, 1 and fatality — is not scientific. Warning people against death is an error that tends to frighten into ^{Thought} 3 death those who are ignorant of Life as God. ^{regarding death} Thousands of instances could be cited of health restored by changing the patient's thoughts regarding death. 6

A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health. Science must go over the whole ^{Fallacious} 9 ground, and dig up every seed of error's sowing. Spiritualism relies upon human beliefs and ^{hypotheses} hypotheses. Christian Science removes these beliefs and 12 hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, intro- 15 duces the harmony of being.

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. 18 Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, 21 but he healed disease.

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is 24 weak, and it must be strengthened. You have ^{Mistaken} nervous prostration, and must be treated for it." Science objects to all this, contending for the rights of in- 27 telligence and asserting that Mind controls body and brain.

Mind-science teaches that mortals need "not be weary in well doing." It dissipates fatigue in doing 30 good. Giving does not impoverish us in the ^{Divine} ^{strength} service of our Maker, neither does withholding enrich us.

1 We have strength in proportion to our apprehension of the truth, and our strength is not lessened by giving 3 utterance to truth. A cup of coffee or tea is not the equal of truth, whether for the inspiration of a sermon or for the support of bodily endurance.

6 A communication purporting to come from the late Theodore Parker reads as follows: "There never was, ^{A denial of} and there never will be, an immortal spirit." 9 ^{immortality} Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

12 I entertain no doubt of the humanity and philanthropy of many Spiritualists, but I cannot coincide with their ^{Mysticism} _{unscientific} views. It is mysticism which gives spiritual- 15 ism its force. Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena from the domain of reason into the 18 realm of mysticism.

It should not seem mysterious that mind, without the aid of hands, can move a table, when we already know 21 ^{Physical} _{falsities} that it is mind-power which moves both table and hand. Even planchette — the French toy which years ago pleased so many people — attested the con- 24 trol of mortal mind over its substratum, called matter.

It is mortal mind which convulses its substratum, matter. These movements arise from the volition of human belief, 27 but they are neither scientific nor rational. Mortal mind produces table-tipping as certainly as table-setting, and believes that this wonder emanates from spirits and elec- 30 tricity. This belief rests on the common conviction that mind and matter cooperate both visibly and invisibly, hence that matter is intelligent.

There is not so much evidence to prove intercommunication between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by ^{Poor post-mortem evidence} Mind-science. If Spiritualists understood the Science of being, their belief in mediumship would vanish.

At the very best and on its own theories, spiritualism can only prove that certain individuals have a continued existence after death and maintain their affiliation with mortal flesh; but this fact affords ^{No proof of immortality} no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, Truth, is the only proof of immortality.

Man in the likeness of God as revealed in Science cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear.

Erase the figures which express number, silence the tones of music, give to the worms the body called man, and yet the producing, governing, divine Principle lives on, — in the case of man as truly as in the case of numbers and of music, — despite the so-called laws of matter, which define man as mortal. Though the inharmony resulting from material sense hides the harmony of Science, inharmony cannot destroy the divine Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good.

That somebody, somewhere, must have known the deceased person, supposed to be the communicator, is

1 evident, and it is as easy to read distant thoughts as near.
2 We think of an absent friend as easily as we do of one
3 ^{Reading thoughts} present. It is no more difficult to read the
4 absent mind than it is to read the present.

5 Chaucer wrote centuries ago, yet we still read his thought
6 in his verse. What is classic study, but discernment of
7 the minds of Homer and Virgil, of whose personal exist-
8 ence we may be in doubt?

9 If spiritual life has been won by the departed, they
10 cannot return to material existence, because different
11 ^{Impossible intercommunion} states of consciousness are involved, and one
12 person cannot exist in two different states of
13 consciousness at the same time. In sleep we
14 do not communicate with the dreamer by our side despite
15 his physical proximity, because both of us are either un-
16 conscious or are wandering in our dreams through differ-
17 ent mazes of consciousness.

18 In like manner it would follow, even if our departed
19 friends were near us and were in as conscious a state of
20 existence as before the change we call death, that their
21 state of consciousness must be different from ours. We
22 are not in their state, nor are they in the mental realm
23 in which we dwell. Communion between them and
24 ourselves would be prevented by this difference. The
25 mental states are so unlike, that intercommunion is as
26 impossible as it would be between a mole and a human
27 being. Different dreams and different awakenings be-
28 token a differing consciousness. When wandering in
29 Australia, do we look for help to the Esquimaux in their
30 snow huts?

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to

consider whether it is the human mind or the divine 1 Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet 3 artifice and delusion claimed that they could equal the work of wisdom.

Science only can explain the incredible good and evil 6 elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science 9 than a blind belief without understanding, for such a belief hides Truth and builds on error.

Miracles are impossible in Science, and here Science 12 takes issue with popular religions. The scientific manifestation of power is from the divine nature 14 and is not supernatural, since Science is an ^{Natural wonders} 15 explication of nature. The belief that the universe, including man, is governed in general by material laws, but that occasionally Spirit sets aside these laws, — this belief belittles omnipotent wisdom, and gives to matter the precedence over Spirit.

It is contrary to Christian Science to suppose that life 21 is either material or organically spiritual. Between Christian Science and all forms of superstition 23 a great gulf is fixed, as impassable as that between Dives and Lazarus. There is mortal mind-reading ^{Conflicting standpoints} 24 and immortal Mind-reading. The latter is a revelation of divine purpose through spiritual understanding, by 27 which man gains the divine Principle and explanation of all things. Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which 30 cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs.

1 Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.

3 The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing ^{Scientific foreseeing} evil and mistaking fact for fiction, — predict-

6 ing the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men

9 become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and

12 of thought which is in rapport with this Mind, to know the past, the present, and the future.

Acquaintance with the Science of being enables us to

15 commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired,—yea, to reach the range of fetter-

18 less Mind.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for

21 ^{The Mind unbounded} sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence.

24 This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no

27 basis upon which to build.

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian

30 ^{Scientific foreknowing} Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read

the stars or calculate an eclipse. This Mind-reading 1
is the opposite of clairvoyance. It is the illumination of
the spiritual understanding which demonstrates the ca- 3
pacity of Soul, not of material sense. This Soul-sense
comes to the human mind when the latter yields to the
divine Mind. 6

Such intuitions reveal whatever constitutes and per-
petuates harmony, enabling one to do good, but not
evil. You will reach the perfect Science of 9
healing when you are able to read the human Value of
mind after this manner and discern the error you would
destroy. The Samaritan woman said: "Come, see a 12
man, which told me all things that ever I did: is not this
the Christ?"

It is recorded that Jesus, as he once journeyed with his 15
students, "knew their thoughts," — read them scientifi-
cally. In like manner he discerned disease and healed
the sick. After the same method, events of great mo- 18
ment were foretold by the Hebrew prophets. Our
Master rebuked the lack of this power when he said:
"O ye hypocrites! ye can discern the face of the sky; 21
but can ye not discern the signs of the times?"

Both Jew and Gentile may have had acute corporeal
senses, but mortals need spiritual sense. Jesus knew the 24
generation to be wicked and adulterous, seek- Hypocrisy
ing the material more than the spiritual. His condemned
thrusts at materialism were sharp, but needed. He never 27
spared hypocrisy the sternest condemnation. He said:
"These ought ye to have done, and not to leave the other
undone." The great Teacher knew both cause and 30
effect, knew that truth communicates itself but never
imparts error.

1 Jesus once asked, "Who touched me?" Supposing
this inquiry to be occasioned by physical contact alone,
3 ^{Mental contact} his disciples answered, "The multitude throng
thee." Jesus knew, as others did not, that
it was not matter, but mortal mind, whose touch called
6 for aid. Repeating his inquiry, he was answered by the
faith of a sick woman. His quick apprehension of this
9 mental call illustrated his spirituality. The disciples'
misconception of it uncovered their materiality. Jesus
possessed more spiritual susceptibility than the disciples.
Opposites come from contrary directions, and produce
12 unlike results.

Mortals evolve images of thought. These may appear
to the ignorant to be apparitions; but they are myste-
15 ^{Images of thought} rious only because it is unusual to see
thoughts, though we can always feel their
influence. Haunted houses, ghostly voices, unusual
18 noises, and apparitions brought out in dark seances
either involve feats by tricksters, or they are images and
sounds evolved involuntarily by mortal mind. Seeing
21 is no less a quality of physical sense than feeling. Then
why is it more difficult to see a thought than to feel one?
Education alone determines the difference. In reality
24 there is none.

Portraits, landscape-paintings, fac-similes of penman-
ship, peculiarities of expression, recollected sentences,
27 ^{Phenomena explained} can all be taken from pictorial thought and
memory as readily as from objects cognizable
by the senses. Mortal mind sees what it believes as
30 certainly as it believes what it sees. It feels, hears, and
sees its own thoughts. Pictures are mentally formed
before the artist can convey them to canvas. So is it

with all material conceptions. Mind-readers perceive 1 these pictures of thought. They copy or reproduce them, even when they are lost to the memory of the mind 3 in which they are discoverable.

It is needless for the thought or for the person holding the transferred picture to be individually and con- 6 sciously present. Though individuals have passed away, their mental environment re- ^{Mental} _{environment} mains to be discerned, described, and transmitted. Though 9 bodies are leagues apart and their associations forgotten, their associations float in the general atmosphere of human mind. 12

The Scotch call such vision "second sight," when really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a ^{Second} _{sight} clairvoyant. It enables one to heal through Mind, but not as a mesmerist. 15 18

The mine knows naught of the emeralds within its rocks; the sea is ignorant of the gems within its caverns, of the corals, of its sharp reefs, of the tall ships that float on its bosom, or of the bodies which lie buried in its sands: yet these are all there. Do not suppose that any mental concept is gone because you do 24 not think of it. The true concept is never lost. The strong impressions produced on mortal mind by friendship or by any intense feeling are lasting, and mind- 27 readers can perceive and reproduce these impressions. Buried _{secrets} 21

Memory may reproduce voices long ago silent. We have but to close the eyes, and forms rise ^{Recollected} _{friends} 30 before us, which are thousands of miles away or altogether gone from physical sight and sense, and

1 this not in dreamy sleep. In our day-dreams we can
recall that for which the poet Tennyson expressed the
3 heart's desire, —

the touch of a vanished hand,
And the sound of a voice that is still.

6 The mind may even be cognizant of a present flavor and
odor, when no viand touches the palate and no scent
salutes the nostrils.

9 How are veritable ideas to be distinguished from ill-
usions? By learning the origin of each. Ideas are
emanations from the divine Mind. Thoughts,
12 <sup>Illusions
not ideas</sup> proceeding from the brain or from matter, are
offshoots of mortal mind; they are mortal material be-
liefs. Ideas are spiritual, harmonious, and eternal. Beliefs
15 proceed from the so-called material senses, which at one
time are supposed to be substance-matter and at another
are called spirits.

18 To love one's neighbor as one's self, is a divine idea;
but this idea can never be seen, felt, nor understood
through the physical senses. Excite the organ of ven-
21 eration or religious faith, and the individual manifests
profound adoration. Excite the opposite development,
and he blasphemes. These effects, however, do not pro-
24 ceed from Christianity, nor are they spiritual phenomena,
for both arise from mortal belief.

Eloquence re-echoes the strains of Truth and Love.

27 It is due to inspiration rather than to erudition. It shows
the possibilities derived from divine Mind,
30 <sup>Trance
speaking
illusion</sup> though it is said to be a gift whose endowment
is obtained from books or received from the
impulsion of departed spirits. When eloquence proceeds
from the belief that a departed spirit is speaking, who

can tell what the unaided medium is incapable of knowing or uttering? This phenomenon only shows that the beliefs of mortal mind are loosed. Forgetting her ignorance in the belief that another mind is speaking through her, the devotee may become unwontedly eloquent. Having more faith in others than in herself, and believing that somebody else possesses her tongue and mind, she talks freely.

Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scriptural word concerning a man, "As he thinketh in his heart, so is he." If one believes that he cannot be an orator without study or a superinduced condition, the body responds to this belief, and the tongue grows mute which before was eloquent.

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, ^{Scientific} God, is heard when the senses are silent. We ^{improvisation} are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man. Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning."

If seed is necessary to produce wheat, and wheat to

1 produce flour, or if one animal can originate another, how then can we account for their primal origin? How
3 were the loaves and fishes multiplied on the shores of Galilee, — and that, too, without meal or monad from which loaf or fish could come?

6 The earth's orbit and the imaginary line called the equator are not substance. The earth's motion and
9 ^{Mind is substance} position are sustained by Mind alone. Divest
yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally
12 possible for the body. Then being will be recognized as spiritual, and death will be obsolete, though now some insist that death is the necessary prelude to
15 immortality.

In dreams we fly to Europe and meet a far-off friend. The looker-on sees the body in bed, but the supposed
18 ^{Mortal delusions} inhabitant of that body carries it through the air and over the ocean. This shows the possibilities of thought. Opium and hashish eaters mentally travel far and work wonders, yet their bodies stay in one place. This shows what mortal mentality and knowledge are.

24 The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it
27 ^{Scientific finalities} wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being
30 through an apprehension of divine Principle. At present we know not what man is, but we certainly shall know this when man reflects God.

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

It is difficult for the sinner to accept divine Science, because Science exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

Certain erroneous postulates should be here considered in order that the spiritual facts may be better apprehended.

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-

Erroneous postulates 24

1 telligent, and that man has a material body which is part of himself.

3 The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that matter is not only capable of experiencing pleasure and pain, but also 6 capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

9 Mind is not an entity within the cranium with the power of sinning now and forever.

12 In old Scriptural pictures we see a serpent coiled around the tree of knowledge and speaking to Adam and Eve.

15 ^{Knowledge of good and evil} This represents the serpent in the act of commanding to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of moral man — a burlesque of God's man — is an outgrowth 18 of human knowledge or sensuality, a mere offshoot of material sense.

21 Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness —

24 ^{Opposing power} appears, the moral demand will not be met, and the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief 27 in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, 30 when it is merely the absence of truth, leads to belief in the superiority of error.

Do you say the time has not yet come in which to

recognize Soul as substantial and able to control the 1 body? Remember Jesus, who nearly nineteen centuries ago demonstrated the power of Spirit and said, The age's 3
 "He that believeth on me, the works that I privilege
 do shall he do also," and who also said, "But the hour cometh, and now is, when the true worshippers shall 6 worship the Father in spirit and in truth." "Behold, now is the accepted time; behold, now is the day of salvation," said Paul. 9

Divine logic and revelation coincide. If we believe otherwise, we may be sure that either our Logic and 12
 logic is at fault or that we have misinterpreted revelation
 revelation. Good never causes evil, nor creates aught that can cause evil.

Good does not create a mind susceptible of causing 15 evil, for evil is the opposing error and not the truth of creation. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature of the 18 divine *Esse*, though human faith may clothe it with angelic vestments, is without foundation.

The belief that Spirit is finite as well as infinite has 21 darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. Derivatives 24
 It means quantity and quality, and applies ex- of spirit
 clusively to God. The modifying derivatives of the word *spirit* refer only to quality, not to God. Man is spiritual. He is not God, Spirit. If man were Spirit, then men 27 would be spirits, gods. Finite spirit would be mortal, and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to 30 becloud our apprehension of the kingdom of heaven and of the reign of harmony in the Science of being.

1 Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, — of Spirit, not of

3 ^{Scientific} matter. Man reflects infinite Truth, Life, and ^{man} Love. The nature of man, thus understood, includes all that is implied by the terms "image" and

6 "likeness" as used in Scripture. The truly Christian and scientific statement of personality and of the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him, crucify him . . . by our law he ought to die, because he made himself the Son of God."

12 The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found,

15 arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse.

The progress of truth confirms its claims, and our

18 Master confirmed his words by his works. His healing-
^{Ingratitude} power evoked denial, ingratitude, and be-
^{and denial} trayal, arising from sensuality. Of the ten

21 lepers whom Jesus healed, but one returned to give God thanks, — that is, to acknowledge the divine Principle which had healed him.

24 Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said at this period of an in-

27 fidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind.

30 An approximation of this discernment indicates spiritual growth and union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading.

The effect of his Mind was always to heal and to save, 1 and this is the only genuine Science of reading mortal mind. His holy motives and aims were tra- ^{Spiritual insight} 3 duced by the sinners of that period, as they would be to-day if Jesus were personally present. Paul said, "To be spiritually minded is life." We approach 6 God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the 9 sick and the sinning for the purpose of healing them. Error of any kind cannot hide from the law of God.

Whoever reaches this point of moral culture and goodness cannot injure others, and must do them good. The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirit- 15 uality. This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof. 18

We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality. Mid- ^{Christ's reappearance} 21 night foretells the dawn. Led by a solitary star amid the darkness, the Magi of old foretold the Messiahship 24 of Truth. Is the wise man of to-day believed, when he beholds the light which heralds Christ's eternal dawn and describes its effulgence? 27

Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Material sense does not unfold the facts of ^{Spiritual awakening} 30 existence; but spiritual sense lifts human consciousness into eternal Truth. Humanity advances

1 slowly out of sinning sense into spiritual understanding; unwillingness to learn all things rightly, binds Christendom with chains.

Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error

6 ^{The darkest hours of all} is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, 9 seedtime and harvest (though in changed forms), will continue unto the end,— until the final spiritualization of all things. “The darkest hour precedes the dawn.”

12 This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be 15 ^{Arena of contest} Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new 18 phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.

21 Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is 24 changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who has shaped his course in accordance with divine Science

27 ^{Millennial glory} will endure to the end. As material knowledge diminishes and spiritual understanding increases, real objects will be apprehended mentally 30 instead of materially.

During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but

those who discern Christian Science will hold crime in 1 check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the 3 certainty of ultimate perfection.

In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the 6 more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science 9 the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until matter reaches 12 its mortal zenith in illusion and forever disappears. The nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine 15 Love, it ceases to be even an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until divine Spirit, supreme in its do- 18 main, dominates all matter, and man is found in the likeness of Spirit, his original being.

The broadest facts array the most falsities against 21 themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its in- 24 articulate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scripture indicates that all matter will disappear before the 27 supremacy of Spirit.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which

Christianity
still rejected

30

1 attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love.

2 The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Chris-

3 tianity which heals the sick and destroys error, 6 <sup>Spiritual fore-
shadowings</sup> and no other sign shall be given. Body cannot be saved except through Mind. The Science of Christianity is misinterpreted by a material age, for it is the 9 healing influence of Spirit (not *spirits*) which the material senses cannot comprehend, — which can only be spiritually discerned. Creeds, doctrines, and human hypotheses 12 do not express Christian Science; much less can they demonstrate it.

15 Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian

18 <sup>Revelation
of Science</sup> Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to 21 practise.

For centuries — yea, always — natural science has not been considered a part of any religion, Christianity not 24 <sup>Science as
foreign to
all religion</sup> excepted. Even now multitudes consider that which they call *science* has no proper connection with faith and piety. Mystery does

27 not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete, they are not deprived of 30 their essential vitality.

The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine,

not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle 1 by which mortals can escape from sin; yet ^{Key to the kingdom} 3 to escape from sin, is what the Bible demands. "Work out your own salvation with fear and trembling," says 6 the apostle, and he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii. 12, 13). Truth has furnished 9 the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door. 12 The ordinary teachings are material and not spiritual. Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring 15 and Divine; the human sense of things errs because it is human.

Those individuals, who adopt theosophy, spiritualism, 18 or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system. I 21 love mankind, and shall continue to labor and to endure.

The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self- 24 immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place 27 to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.

CHAPTER V

ANIMAL MAGNETISM UNMASKED

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — JESUS.

¹ **M**ESMERISM or animal magnetism was first brought into notice by Mesmer in Germany in 1775. According to the American Cyclopædia, he regarded this ^{Earliest investigations} so-called force, which he said could be exerted by one living organism over another, as a means of alleviating disease. His propositions were as follows:

“There exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves.”

¹² In 1784, the French government ordered the medical faculty of Paris to investigate Mesmer’s theory and to report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the commissioners. This commission reported to the government as follows:

¹⁸ “In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that there is no proof of the existence of the animal magnetic

fluid; that the violent effects, which are observed in 1 the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the 3 impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon 6 the power of the imagination."

In 1837, a committee of nine persons was appointed, among whom were Roux, Bouillaud, and Clo-^{Clairvoyance, 9}quet, which tested during several sessions the ^{magnetism} phenomena exhibited by a reputed clairvoyant. Their report stated the results as follows: ¹²

"The facts which had been promised by Monsieur Berna [the magnetizer] as conclusive, and as adapted to throw light on physiological and therapeutical questions, ¹⁵ are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with either physiology or therapeutics."¹⁸

This report was adopted by the Royal Academy of Medicine in Paris.

The author's own observations of the workings of ²¹ animal magnetism convince her that it is not ^{Personal} a remedial agent, and that its effects upon ^{conclusions} those who practise it, and upon their subjects who do ²⁴ not resist it, lead to moral and to physical death.

If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot ²⁷ remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism, recently called hypnotism, other ³⁰ than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic.

1 Animal magnetism has no scientific foundation, for
God governs all that is real, harmonious, and eternal, and
3 ^{Mere negation} His power is neither animal nor human. Its
basis being a belief and this belief animal, in
Science animal magnetism, mesmerism, or hypnotism is
6 a mere negation, possessing neither intelligence, power,
nor reality, and in sense it is an unreal concept of the so-
called mortal mind.

9 There is but one real attraction, that of Spirit. The
pointing of the needle to the pole symbolizes this all-
embracing power or the attraction of God, divine Mind.
12 The planets have no more power over man than over
his Maker, since God governs the universe; but man,
reflecting God's power, has dominion over all the earth
15 and its hosts.

The mild forms of animal magnetism are disappear-
ing, and its aggressive features are coming to the front.
18 ^{Hidden agents} The looms of crime, hidden in the dark re-
cesses of mortal thought, are every hour weav-
ing webs more complicated and subtle. So secret are the
21 present methods of animal magnetism that they ensnare
the age into indolence, and produce the very apathy on
the subject which the criminal desires. The following
24 is an extract from the Boston Herald:

“Mesmerism is a problem not lending itself to an easy
explanation and development. It implies the exercise
27 of despotic control, and is much more likely to be abused
by its possessor, than otherwise employed, for the in-
dividual or society.”

30 Mankind must learn that evil is not power. Its so-
called despotism is but a phase of nothingness. Christian
Science despoils the kingdom of evil, and pre-eminently

promotes affection and virtue in families and therefore 1 in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty ^{Mental} ³ ^{despotism} and craftiness. Sin was the Assyrian moon-god.

The destruction of the claims of mortal mind through 6 Science, by which man can escape from sin and mortality, blesses the whole human family. As in the beginning, however, this liberation ^{Liberation} ^{of mental} ⁹ ^{powers} does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate 12 from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum 15 of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

As named in Christian Science, animal magnetism or 18 hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as ^{The genus} ²¹ ^{of error} good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. 24 The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and 27 fall into dust.

In reality there is no *mortal* mind, and consequently no transference of mortal thought ^{Thought-} ³⁰ ^{transference} and will-power. Life and being are of God. In Christian Science, man can do no harm, for

1 scientific thoughts are true thoughts, passing from God to man.

3 When Christian Science and animal magnetism are both comprehended, as they will be at no distant date, it will be seen why the author of this book has been 6 so unjustly persecuted and belied by wolves in sheep's clothing.

Agassiz, the celebrated naturalist and author, has 9 wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, 12 they say they have always believed it."

Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of 15 ^{Perfection of divine government} all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, — evil, occultism, 18 necromancy, mesmerism, animal magnetism, hypnotism.

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal 21 ^{Adulteration of Truth} pensity and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sickness 24 through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, 27 leaving the case worse than before it was grasped by the stronger error.

Our courts recognize evidence to prove the motive as 30 ^{Motives considered} well as the commission of a crime. Is it not clear that the human mind must move the body to a wicked act? Is not mortal mind the mur-

derer? The hands, without mortal mind to direct them, 1 could not commit a murder.

Courts and juries judge and sentence mortals in order 3 to restrain crime, to prevent deeds of violence or to punish them. To say that these tribunals have no jurisdiction over the carnal or mortal mind, ^{Mental crimes} 6 would be to contradict precedent and to admit that the power of human law is restricted to matter, while mortal mind, evil, which is the real outlaw, defies justice and is 9 recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mentality from the body over which courts hold jurisdiction? 12 Mortal mind, not matter, is the criminal in every case; and human law rightly estimates crime, and courts reasonably pass sentence, according to the motive. 15

When our laws eventually take cognizance of mental crime and no longer apply legal rulings wholly to physical offences, these words of Judge Parmenter of Boston will become historic: "I see no reason ^{Important decision} 18 why metaphysics is not as important to medicine as to mechanics or mathematics." 21

Whoever uses his developed mental powers like an escaped felon to commit fresh atrocities as opportunity occurs is never safe. God will arrest him. Divine justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom: "Whom the gods would destroy, they first make mad."

The distance from ordinary medical practice to Christian Science is full many a league in the line of light; but to go in healing from the use of ^{The misuse of mental power} 30

1 inanimate drugs to the criminal misuse of human will-power, is to drop from the platform of common manhood
3 into the very mire of iniquity, to work against the free course of honesty and justice, and to push vainly against the current running heavenward.

6 Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government,
9 ^{Proper self-government} reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love.

12 Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime.

15 Let this age, which sits in judgment on Christian Science, sanction only such methods as are demonstrable in Truth and known by their fruit, and classify
18 ^{Right methods} all others as did St. Paul in his great epistle to the Galatians, when he wrote as follows:

“Now the works of the flesh are manifest, which are
21 these; Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness,
24 revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But
27 the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”

CHAPTER VI

SCIENCE, THEOLOGY, MEDICINE

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — JESUS.

IN the year 1866, I discovered the Christ Science or 1 divine laws of Life, Truth, and Love, and named my discovery Christian Science. God 3
had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing. 6

This apodictical Principle points to the revelation of Immanuel, “God with us,” — the sovereign ever-presence, delivering the children of men from every ill “that flesh is heir to.” Through 9 Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions 12 are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Feeling so perpetually the false consciousness that life 15 inheres in the body, yet remembering that in reality God is our Life, we may well tremble 18 in the prospect of those days in which we must say, “I have no pleasure in them.” Discontent with life

1 Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses?

3 According to St. Paul, it was “the gift of the grace of God given unto me by the effectual working of His power.” It was the divine law of Life and Love, unfolding to me

6 the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, “the

9 price of learning love,” establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

12 My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty

15 ^{Demonstrable} evidence and the lesser demonstration to prove the greater, as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions must be nine duodecillions, — not

18 a fraction more, not a unit less.

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley,

21 ^{Light shining in darkness} I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-

24 present; that the opposite of Truth, — called error, sin, sickness, disease, death, — is the false testimony of false material sense, of mind in matter; that this false sense

27 evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

30 ^{New lines of thought} My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels,

and led up to my demonstration of the proposition that 1
Mind is All and matter is naught as the leading factor in
Mind-science. 3

Christian Science reveals incontrovertibly that Mind
is All-in-all, that the only realities are the divine Mind
and idea. This great fact is not, however, seen 6
to be supported by sensible evidence, until its Scientific
divine Principle is demonstrated by healing the sick and
thus proved absolute and divine. This proof once seen, 9
no other conclusion can be reached.

For three years after my discovery, I sought the solu- 12
tion of this problem of Mind-healing, searched the Scrip-
tures and read little else, kept aloof from so- 15
ciety, and devoted time and energies to dis- Solitary
covering a positive rule. The search was sweet, calm, and
buoyant with hope, not selfish nor depressing. I knew
the Principle of all harmonious Mind-action to be God,
and that cures were produced in primitive Christian 18
healing by holy, uplifting faith; but I must know the
Science of this healing, and I won my way to absolute
conclusions through divine revelation, reason, and dem- 21
onstration. The revelation of Truth in the understand-
ing came to me gradually and apparently through divine
power. When a new spiritual idea is borne to earth, the 24
prophetic Scripture of Isaiah is renewedly fulfilled:
“Unto us a child is born, . . . and his name shall be
called Wonderful.” 27

Jesus once said of his lessons: “My doctrine is not
mine, but His that sent me. If any man will do His will,
he shall know of the doctrine, whether it be of God, or 30
whether I speak of myself.” (John vii. 16, 17.)

The three great verities of Spirit, omnipotence, omni-

1 presence, omniscience, — Spirit possessing all power, filling all space, constituting all Science, — contradict
 3 <sup>God's
illness
learned</sup> forever the belief that matter can be actual.
 6 These eternal verities reveal primeval existence as the radiant reality of God's creation,
 12 in which all that He has made is pronounced by His wisdom good.

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, — man's perfectibility and the establishment of the kingdom of heaven on earth.

In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were 15 <sup>Scriptural
foundations</sup> illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated. No human pen nor tongue 18 taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criticism or by careless or malicious students, and its ideas 21 may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated.

Jesus demonstrated the power of Christian Science to heal mortal minds and bodies. But this power was lost 27 <sup>The
demonstration
lost and found</sup> sight of, and must again be spiritually discerned, taught, and demonstrated according to Christ's command, with "signs following." 30 Its Science must be apprehended by as many as believe on Christ and spiritually understand Truth.

No analogy exists between the vague hypotheses of

agnosticism, pantheism, theosophy, spiritualism, or 1 millenarianism and the demonstrable truths of Christian Science; and I find the will, or sensuous 3 reason of the human mind, to be opposed to ^{Mystical} antagonists the divine Mind as expressed through divine Science.

Christian Science is natural, but not physical. The 6 Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science 9 of God, Spirit, must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent. 18

A prize of one hundred pounds, offered in Oxford University, England, for the best essay on Natural Science, — an essay calculated to offset the tendency of 21 the age to attribute physical effects to physical causes rather than to a final spiritual cause, — is one of many incidents which show that Christian Science meets a yearning of the human race for spirituality.

After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me, — that Mind governs the body, 27 not partially but wholly. I submitted my ^{Confirmatory} tests metaphysical system of treating disease to the broad- 30 est practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scien-

1 tifically employed, to be the most effective curative agent in medical practice.

3 Is there more than one school of Christian Science? Christian Science is demonstrable. There can, therefore, be but one method in its teaching. Those who de-

6 ^{One school of Truth} part from this method forfeit their claims to belong to its school, and they become adherents of the Socratic, the Platonic, the Spencerian, or some 9 other school. By this is meant that they adopt and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of 12 divinity, borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain wholly human in their origin and tendency and are not 15 scientifically Christian.

From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude 18 ^{Unchanging Principle} come spiritual rules, laws, and their demonstration, which, like the great Giver, are "the same yesterday, and to-day, and forever;" for thus are 21 the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.

Any theory of Christian Science, which departs from 24 what has already been stated and proved to be true, affords no foundation upon which to establish 27 ^{On sandy foundations} a genuine school of this Science. Also, if any so-called new school claims to be Christian Science, and yet uses another author's discoveries without giving that author proper credit, such a school is erroneous, for it 30 inculcates a breach of that divine commandment in the Hebrew Decalogue, "Thou shalt not steal."

God is the Principle of divine metaphysics. As there

is but one God, there can be but one divine Principle of 1
all Science; and there must be fixed rules for the demon-
stration of this divine Principle. The letter ^{Principle and} 3
of Science plentifully reaches humanity to-day, ^{practice}
but its spirit comes only in small degrees. The vital part,
the heart and soul of Christian Science, is Love. With- 6
out this, the letter is but the dead body of Science, —
pulseless, cold, inanimate.

The fundamental propositions of divine metaphysics 9
are summarized in the four following, to me, *self-evident*
propositions. Even if reversed, these proposi- ^{Reversible} 12
tions will be found to agree in statement and ^{propositions}
proof, showing mathematically their exact relation to
Truth. De Quincey says mathematics has not a foot to
stand upon which is not purely metaphysical. 15

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter. 18
4. Life, God, omnipotent good, deny death, evil, sin,
disease. — Disease, sin, evil, death, deny good, omnipot-
tent God, Life. 21

Which of the denials in proposition four is true? Both
are not, cannot be, true. According to the Scripture,
I find that God is true, “but every [mortal] man a 24
liar.”

The divine metaphysics of Christian Science, like the
method in mathematics, proves the rule by inversion. 27
For example: There is no pain in Truth, and ^{Metaphysical}
no truth in pain; no nerve in Mind, and no ^{inversions}
mind in nerve; no matter in Mind, and no mind in mat- 30
ter; no matter in Life, and no life in matter; no matter
in good, and no good in matter.

1 Usage classes both evil and good together as *mind*; therefore, to be understood, the author calls sick and sin-
3 ^{Definition of} _{mortal mind} ful humanity *mortal mind*, — meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or
6 Truth and good. The spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls *mind* both human and
9 divine.

In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.

12 Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something un-
15 ^{Imperfect terminology} true and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if
18 a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new
21 wine of the Spirit has to be poured into the old bottles of the letter.

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the scientific relation of man to God, disentangles the interlaced ambiguities
27 of being, and sets free the imprisoned thought. In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed *mat-
30 ter* is but the subjective state of what is termed by the author *mortal mind*.

Apart from the usual opposition to everything new,

the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery. Job says: "The ear trieth words, as the mouth tasteth meat." The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND 12

GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

Divine
synonyms

MAN: God's spiritual idea, individual, perfect, eternal.

Divine
image

15

IDEA: An image in Mind; the immediate object of understanding. — *Webster.*

Divine
reflection

18

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Unreality

24

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Transitional
qualities

27

1 *Third Degree: Understanding.*

3 SPIRITUAL. Wisdom, purity, spiritual understanding,
 3 Reality spiritual power, love, health, holiness.

6 In the third degree mortal mind disappears, and man as
 God's image appears. Science so reverses the evidence
 6 ^{Spiritual} before the corporeal human senses, as to make
 universe this Scriptural testimony true in our hearts,
 9 "The last shall be first, and the first last," so that God
 9 and His idea may be to us what divinity really is and
 must of necessity be, — all-inclusive.

12 A correct view of Christian Science and of its adapta-
 tion to healing includes vastly more than is at first seen.

15 ^{Aim of} Works on metaphysics leave the grand point
 Science untouched. They never crown the power of
 18 Mind as the Messiah, nor do they carry the day against
 physical enemies, — even to the extinction of all belief in
 matter, evil, disease, and death, — nor insist upon the fact
 18 that God is all, therefore that matter is nothing beyond an
 image in mortal mind.

21 Christian Science strongly emphasizes the thought that
^{Divine} God is not *corporeal*, but *incorporeal*, — that is,
 personality bodiless. Mortals are corporeal, but God is
 incorporeal.

24 As the words *person* and *personal* are commonly and
 ignorantly employed, they often lead, when applied to
 Deity, to confused and erroneous conceptions of divinity
 27 and its distinction from humanity. If the term personality,
 as applied to God, means infinite personality, then God is
 infinite *Person*, — in the sense of infinite personality, but
 30 not in the lower sense. An infinite Mind in a finite form
 is an absolute impossibility.

The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is *One*, — not one of a series, but one alone and without an equal.

God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through "signs following."

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.

Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation.

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures

Spiritual language

9

The miracles of Jesus

Opacity of the senses

Leaven of Truth

30

1 of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ
 3 and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

6 Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

12 Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

15 In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by
 18 a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust
 21 is dignified as the natural status of men and things, and modes of material motion are honored with the name of laws. This continues until the leaven of Spirit changes
 24 the whole of mortal thought, as yeast changes the chemical properties of meal.

27 The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as
 30 ^{Certain} contradictions physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

When we endow matter with vague spiritual power, — 1
that is, when we do so in our theories, for of course we
cannot really endow matter with what it does 3
not and cannot possess, — we disown the Almighty, for such theories lead to one of two things. They
either presuppose the self-evolution and self-government 6
of matter, or else they assume that matter is the product
of Spirit. To seize the first horn of this dilemma and con- 9
sider matter as a power in and of itself, is to leave the cre-
ator out of His own universe; while to grasp the other
horn of the dilemma and regard God as the creator of
matter, is not only to make Him responsible for all disas- 12
ters, physical and moral, but to announce Him as their
source, thereby making Him guilty of maintaining perpet-
ual misrule in the form and under the name of natural 15
law.

In one sense God is identical with nature, but this na-
ture is spiritual and is not expressed in matter. The law- 18
giver, whose lightning palsies or prostrates in
death the child at prayer, is not the divine ideal 21
of omnipresent Love. God is natural good, and is repre-
sented only by the idea of goodness; while evil should be
regarded as unnatural, because it is opposed to the nature
of Spirit, God. 24

In viewing the sunrise, one finds that it contradicts
the evidence before the senses to believe that the earth
is in motion and the sun at rest. As astron- 27
omy reverses the human perception of the
movement of the solar system, so Christian Science re-
verses the seeming relation of Soul and body and makes 30
body tributary to Mind. Thus it is with man, who
is but the humble servant of the restful Mind, though it

1 seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body or mind in
 3 matter, and that man is included in non-intelligence.
 Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's
 6 image.

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the funda-

9 ^{Reversal of} _{testimony} mental facts of being. Then the question in-
 12 inevitably arises: Is a man sick if the material senses indicate that he is in good health? No! for matter
 15 can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.

18 ^{Health and} _{the senses} Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the sub-
 ject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testi-
 21 mony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows
 24 false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con*, deduced from supposed sensa-
 27 tion in matter or from matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate and so leads to disease.

30 ^{Historic} _{illustrations} When Columbus gave freer breath to the globe, ignorance and superstition chained the limbs of the brave old navigator, and disgrace and star-

vation stared him in the face; but sterner still would have 1
been his fate, if his discovery had undermined the favorite
inclinations of a sensuous philosophy. 3

Copernicus mapped out the stellar system, and before
he spake, astrography was chaotic, and the heavenly fields
were incorrectly explored. 6

The Chaldean Wisemen read in the stars the fate of
empires and the fortunes of men. Though no higher
revelation than the horoscope was to them dis- 9
played upon the empyrean, earth and heaven ^{Perennial beauty}
were bright, and bird and blossom were glad in God's
perennial and happy sunshine, golden with Truth. So 12
we have goodness and beauty to gladden the heart; but
man, left to the hypotheses of material sense unexplained
by Science, is as the wandering comet or the desolate 15
star — "a weary searcher for a viewless home."

The earth's diurnal rotation is invisible to the physical
eye, and the sun seems to move from east to west, instead 18
of the earth from west to east. Until rebuked ^{Astronomic unfoldings}
by clearer views of the everlasting facts, this
false testimony of the eye deluded the judgment and in- 21
duced false conclusions. Science shows appearances often
to be erroneous, and corrects these errors by the simple
rule that the greater controls the lesser. The sun is the 24
central stillness, so far as our solar system is concerned,
and the earth revolves about the sun once a year, besides
turning daily on its own axis. 27

As thus indicated, astronomical order imitates the
action of divine Principle; and the universe, the reflec-
tion of God, is thus brought nearer the spiritual fact, and 30
is allied to divine Science as displayed in the everlasting
government of the universe.

1 The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, —

3 ^{Opposing testimony} assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false

6 witnesses, and reveal the kingdom of heaven, — the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed nine-

9 teen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such

12 as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.

15 The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops ^{Testimony of the senses} apparently join hands, clouds and ocean meet and mingle. The barometer, — that little prophet of storm and sunshine, denying the testimony of the senses, — points to fair weather in the midst of murky

18 21 clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker can recall for himself.

24 To material sense, the severance of the jugular vein ^{Spiritual sense of life} takes away life; but to spiritual sense and in Science, Life goes on unchanged and

27 being is eternal. Temporal life is a false sense of existence.

Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body and mind therefore tributary to matter. Astronomical science has destroyed the

false theory as to the relations of the celestial bodies, and 1
 Christian Science will surely destroy the greater error as
 to our terrestrial bodies. The true idea and 3
 Principle of man will then appear. The Ptole-
 maic blunder could not affect the harmony of
 being as does the error relating to soul and body, which 6
 reverses the order of Science and assigns to matter the
 power and prerogative of Spirit, so that man becomes
 the most absolutely weak and inharmonious creature in 9
 the universe.

The verity of Mind shows conclusively how it is that
 matter seems to be, but is not. Divine Science, 12
 rising above physical theories, excludes matter, and seems
 resolves *things* into *thoughts*, and replaces the objects of
 material sense with spiritual ideas. 15

The term CHRISTIAN SCIENCE was introduced by
 the author to designate the scientific system of divine
 healing. 18

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-
 healing, through a spiritual sense of the Scriptures and 21
 through the teachings of the Comforter, as promised by
 the Master.

2. The proof, by present demonstration, that the so- 24
 called miracles of Jesus did not specially belong to a
 dispensation now ended, but that they illustrated an
 ever-operative divine Principle. The operation of this 27
 Principle indicates the eternality of the scientific order
 and continuity of being.

Christian Science differs from material sci- 30
 ence, but not on that account is it less scien-
 tific. On the contrary, Christian Science is pre-emi-

Ptolemaic
and psychical
error

1 nently scientific, being based on Truth, the Principle of
 all science.

3 Physical science (so-called) is human knowledge, — a
 law of mortal mind, a blind belief, a Samson shorn of his
 strength. When this human belief lacks organ-
 6 ^{Physical}
^{science a}
^{blind belief}izations to support it, its foundations are gone.
 Having neither moral might, spiritual basis,
 nor holy Principle of its own, this belief mistakes effect
 9 for cause and seeks to find life and intelligence in matter,
 thus limiting Life and holding fast to discord and death.
 In a word, human belief is a blind conclusion from material
 12 reasoning. This is a mortal, finite sense of things, which
 immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science
 15 from its divine Principle, God, and then it can be under-
 stood; but when explained on the basis of
^{Right}
^{interpretation} physical sense and represented as subject to
 18 growth, maturity, and decay, the universe, like man, is,
 and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of
 21 Mind. They belong to divine Principle, and support
^{All force}
^{mental} the equipoise of that thought-force, which
 launched the earth in its orbit and said to the
 24 proud wave, "Thus far and no farther."

Spirit is the life, substance, and continuity of all
 things. We tread on forces. Withdraw them, and
 27 creation must collapse. Human knowledge calls them
 forces of matter; but divine Science declares that they
 belong wholly to divine Mind, are inherent in this
 30 Mind, and so restores them to their rightful home and
 classification.

The elements and functions of the physical body and

of the physical world will change as mortal mind changes 1
its beliefs. What is now considered the best condition
for organic and functional health in the human 2
body may no longer be found indispensable ^{Corporeal changes} 3
to health. Moral conditions will be found always har-
monious and health-giving. Neither organic inaction 6
nor overaction is beyond God's control; and man will
be found normal and natural to changed mortal thought,
and therefore more harmonious in his manifestations than 9
he was in the prior states which human belief created and
sanctioned.

As human thought changes from one stage to an- 12
other of conscious pain and painlessness, sorrow and
joy, — from fear to hope and from faith to understand-
ing, — the visible manifestation will at last be man gov- 15
erned by Soul, not by material sense. Reflecting God's
government, man is self-governed. When subordinate
to the divine Spirit, man cannot be controlled by sin or 18
death, thus proving our material theories about laws of
health to be valueless.

The seasons will come and go with changes of time and 21
tide, cold and heat, latitude and longitude. The agri-
culturist will find that these changes cannot 24
affect his crops. "As a vesture shalt Thou ^{The time and tide} 24
change them and they shall be changed." The mariner
will have dominion over the atmosphere and the great
deep, over the fish of the sea and the fowls of the air. 27
The astronomer will no longer look up to the stars, —
he will look out from them upon the universe; and the
florist will find his flower before its seed. 30

Thus matter will finally be proved nothing more
than a mortal belief, wholly inadequate to affect a man

1 through its supposed organic action or supposed existence. Error will be no longer used in stating truth. The
3 ^{Mortal}
 _{nothingness} problem of nothingness, or "dust to dust," will
6 be solved, and mortal mind will be without form and void, for mortality will cease when man beholds
6 himself God's reflection, even as man sees his reflection in a glass.

All Science is divine. Human thought never projected the least portion of true being. Human belief

9 ^{A lack of}
 _{originality} has sought and interpreted in its own way
12 reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound.

15 The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall
18 ^{Antagonistic}
 _{questions} Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative
21 hypotheses?

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them.

24 ^{Biblical}
 _{basis} I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern
27 systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in "the straight and narrow way" of Truth.

If Christendom resists the author's application of the

word Science to Christianity, or questions her use of the 1 word Science, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon 3 her. If God, the All-in-all, be the creator of ^{Science and Christianity} the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be 6 comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.

The terms Divine Science, Spiritual Science, Christ 9 Science or Christian Science, or Science alone, she employs interchangeably, according to the re- ^{Scientific terms} 12 quirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to 15 Science as applied to humanity. Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt 18 from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have — as matter — no intelligence, life, nor 21 sensation.

There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not 24 human, and is not a law of matter, for matter is not a lawgiver. Science is an emanation of ^{No physical science} divine Mind, and is alone able to interpret God aright. 27 It has a spiritual, and not a material origin. It is a divine utterance, — the Comforter which leadeth into all truth.

Christian Science eschews what is called natural science, 30 in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material con-

1 ditions, and that these are final and overrule the might of
2 divine Mind. Good is natural and primitive. It is not
3 miraculous to itself.

4 The term Science, properly understood, refers only to
5 the laws of God and to His government of the universe,
6 ^{Practical} _{Science} inclusive of man. From this it follows that
7 business men and cultured scholars have found
8 that Christian Science enhances their endurance and
9 mental powers, enlarges their perception of character,
10 gives them acuteness and comprehensiveness and an
11 ability to exceed their ordinary capacity. The human
12 mind, imbued with this spiritual understanding, becomes
13 more elastic, is capable of greater endurance, escapes
14 somewhat from itself, and requires less repose. A knowl-
15 edge of the Science of being develops the latent abilities
16 and possibilities of man. It extends the atmosphere of
17 thought, giving mortals access to broader and higher
18 realms. It raises the thinker into his native air of insight
and perspicacity.

19 An odor becomes beneficent and agreeable only in pro-
20 portion to its escape into the surrounding atmosphere.
21 So it is with our knowledge of Truth. If one would
22 not quarrel with his fellow-man for waking him from
23 a cataleptic nightmare, he should not resist Truth, which
24 banishes — yea, forever destroys with the higher testi-
25 mony of Spirit — the so-called evidence of matter.

26 Science relates to Mind, not matter. It rests on fixed
27 Principle and not upon the judgment of false sensation.

28 ^{Mathematics} _{and scientific logic} The addition of two sums in mathematics must
29 always bring the same result. So is it with
30 logic. If both the major and the minor propo-
31 sitions of a syllogism are correct, the conclusion, if properly

drawn, cannot be false. So in Christian Science there 1 are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syl- 3 logism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion. 6

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*, — be it in accord with your preconceptions or utterly contrary to them. 9

Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows. 12 In those days there will be “great tribulation Antagonistic theories such as was not since the beginning of the world;” and earth will echo the cry, “Art thou [Truth] 15 come hither to torment us before the time?” Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true 18 being and fatal to its demonstration; and so are some other systems.

We must abandon pharmaceutics, and take up ontology, — “the science of real being.” We must look deep into realism instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its 27 reformatory mission among mortals. The very name, *illusion*, points to nothingness.

The generous liver may object to the author’s small 30 estimate of the pleasures of the table. The sinner sees, in the system taught in this book, that the demands of

1 God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is dis-
 3 Reluctant couraged over its slight spiritual prospects. guests When all men are bidden to the feast, the ex-
 cuses come. One has a farm, another has merchandise,
 6 and therefore they cannot accept.

It is vain to speak dishonestly of divine Science, which
 9 Excuses for destroys all discord, when you can demonstrate
 ignorance the actuality of Science. It is unwise to doubt
 if reality is in perfect harmony with God, divine Principle,
 12 — if Science, when understood and demonstrated, will
 destroy all discord, — since you admit that God is om-
 nipotent; for from this premise it follows that good and
 its sweet concords have all-power.

15 Christian Science, properly understood, would dis-
 abuse the human mind of material beliefs which war
 18 Children against spiritual facts; and these material
 and adults beliefs must be denied and cast out to make
 place for truth. You cannot add to the contents of a
 vessel already full. Laboring long to shake the adult's
 21 faith in matter and to inculcate a grain of faith in God, —
 an inkling of the ability of Spirit to make the body har-
 monious, — the author has often remembered our Master's
 24 love for little children, and understood how truly such as
 they belong to the heavenly kingdom.

If thought is startled at the strong claim of Science
 27 for the supremacy of God, or Truth, and doubts the su-
 30 All evil premacy of good, ought we not, contrari-
 unnatural wise, to be astounded at the vigorous claims
 of evil and doubt them, and no longer think it natural to
 love sin and unnatural to forsake it, — no longer imagine
 evil to be ever-present and good absent? Truth should

not seem so surprising and unnatural as error, and error 1 should not seem so real as truth. Sickness should not seem so real as health. There is no error in Science, and our 3 lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.

When once destroyed by divine Science, the false evi- 6 dence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of ^{The error of} Soul and the significance of the Scripture, "The ^{carnality} 9 carnal mind is enmity against God." The central fact of the Bible is the superiority of spiritual over physical power.

THEOLOGY

12

Must Christian Science come through the Christian churches as some persons insist? This Science has come already, after the manner of God's appoint- 15 ^{Churchly neglect} ing, but the churches seem not ready to re- ceive it, according to the Scriptural saying, "He came unto his own, and his own received him not." Jesus once 18 said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even 21 so, Father, for so it seemed good in Thy sight." As afore- time, the spirit of the Christ, which taketh away the cere- monies and doctrines of men, is not accepted until the 24 hearts of men are made ready for it.

The mission of Jesus confirmed prophecy, and ex- plained the so-called miracles of olden time as natural 27 demonstrations of the divine power, demonstra- tions which were not understood. Jesus' works ^{John the Baptist, and the Messiah} 30 established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come,"

1 Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this
 3 exhibition of the divine power to heal would fully answer the question. Hence his reply: "Go and show John again those things which ye do hear and see: the
 6 blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And
 9 blessed is he, whosoever shall not be offended in me." In other words, he gave his benediction to any one who should not deny that such effects, coming from divine
 12 Mind, prove the unity of God, — the divine Principle which brings out all harmony.

The Pharisees of old thrust the spiritual idea and the
 15 man who lived it out of their synagogues, and retained
 Christ rejected their materialistic beliefs about God. Jesus' system of healing received no aid nor approval
 18 from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the
 21 reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and a doctrinal
 24 theory. Anticipating this rejection of idealism, of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, "When the Son of man
 27 cometh, shall he find faith on the earth?"

Did the doctrines of John the Baptist confer healing power upon him, or endow him with the truest conception of the Christ? This righteous preacher
 30 John's misgivings once pointed his disciples to Jesus as "the Lamb of God;" yet afterwards he seriously questioned

the signs of the Messianic appearing, and sent the inquiry 1
to Jesus, "Art thou he that should come?"

Was John's faith greater than that of the Samaritan 3
woman, who said, "Is not this the Christ?"<sup>Faith according
to works</sup>
There was also a certain centurion of whose
faith Jesus himself declared, "I have not found so great 6
faith, no, not in Israel."

In Egypt, it was Mind which saved the Israelites from
belief in the plagues. In the wilderness, streams flowed 9
from the rock, and manna fell from the sky. The Israelites
looked upon the brazen serpent, and straightway believed
that they were healed of the poisonous stings of vipers. 12
In national prosperity, miracles attended the successes of
the Hebrews; but when they departed from the true
idea, their demoralization began. Even in captivity 15
among foreign nations, the divine Principle wrought
wonders for the people of God in the fiery furnace and
in kings' palaces. 18

Judaism was the antithesis of Christianity, because
Judaism engendered the limited form of a national or
tribal religion. It was a finite and material ^{Judaism} 21
system, carried out in special theories concern- ^{antipathetic}
ing God, man, sanitary methods, and a religious cultus.
That he made "himself equal with God," was one of the 24
Jewish accusations against him who planted Christianity
on the foundation of Spirit, who taught as he was in-
spired by the Father and would recognize no life, intelli- 27
gence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah,
or only a mighty hero and king, has not quite
given place to the true knowledge of God. <sup>Priestly
learning</sup> 30
Creeds and rituals have not cleansed their hands of

1 rabbinical lore. To-day the cry of bygone ages is repeated, "Crucify him!" At every advancing step, truth
3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*; but those who testified for Truth were so often persecuted

6 ^{Testimony of martyrs} unto death, that at length the word *martyr* was narrowed in its significance and so has come always to mean one who suffers for his convictions.

9 The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that the followers of Christ were burned, crucified, and otherwise persecuted; 12 and so it came about that human rights were hallowed by the gallows and the cross.

Man-made doctrines are waning. They have not waxed 15 strong in times of trouble. Devoid of the Christ-power,

^{Absence of Christ-power} how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility 18 of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century.

21 The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not

^{Basis of miracles} because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: "I knew that Thou hearest me always," and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of 30 spiritual power over material resistance.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than

the miracle itself. The Psalmist sang: “What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.” The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God’s unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

The same power which heals sin heals also sickness. This is “the beauty of holiness,” that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick. When Christ cast out the devil of dumbness, “it came to pass, when the devil was gone out, the dumb spake.” There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: “Can God furnish a table in the wilderness?” What cannot God do?

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

Fear and
sickness
identical

The unity of
Science and
Christianity

1 Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught
3 his followers that his religion had a divine
6 ^{The} _{Christ-mission} Principle, which would cast out error and heal both the sick and the sinning. He claimed no intelligence, action, nor life separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

9 The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected.

12 ^{Ancient} _{spiritualism} He appealed to his students: "Whom do men say that I, the Son of man, am?" That is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied, "Some 15 say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These prophets were considered dead, and this reply may indicate that 18 some of the people believed that Jesus was a medium, controlled by the spirit of John or of Elias.

This ghostly fancy was repeated by Herod himself. 21 That a wicked king and debauched husband should have no high appreciation of divine Science and the great work of the Master, was not surprising; for how could such 24 a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus was controlled by the sainted preacher. Hence Herod's assertion: "John have I beheaded: but who is this?" No wonder Herod desired to see the new Teacher.

30 ^{Doubting} _{disciples} The disciples apprehended their Master better than did others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in

teaching and demonstrating the truth of being. His students saw this power of Truth, heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, disease, death, and the grave.

Yearning to be understood, the Master repeated, “But whom say *ye* that I am?” This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him.

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: “Thou art the Christ, the Son of the living God!” That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;” that is, Love hath shown thee the way of Life!

Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: “And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [hades, the under-

A divine response

The true and living rock

1 *world, or the grave]* shall not prevail against it.” In other words, Jesus purposed founding his society, not 3 on the personal Peter as a mortal, but on the God-power which lay behind Peter’s confession of the true Messiah.

6 It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the 8 ^{Sublime} _{summary} sick and a rock, a firm foundation in the realm 9 of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither 12 by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which 15 Jesus built. His sublime summary points to the religion of Love.

Jesus established in the Christian era the precedent for 18 all Christianity, theology, and healing. Christians are 20 ^{New era} _{in Jesus} under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to 21 follow the Christ-example, and to heal the sick as well as the sinning. It is easier for Christianity to cast out sickness than sin, for the sick are more willing to part with 24 pain than are sinners to give up the sinful, so-called pleasure of the senses. The Christian can prove this to-day as readily as it was proved centuries ago.

27 Our Master said to every follower: “Go ye into all the world, and preach the gospel to every creature! . . . 29 ^{Healthful} _{theology} Heal the sick! . . . Love thy neighbor as thyself!” It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which

heals the sick and causes the wicked to "forsake his way, 1
and the unrighteous man his thoughts." It was our Master's theology which the impious sought to destroy. 3

From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in with signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely 9 to stem the tide of sectarian bitterness, whenever it flows inward.

The decisions by vote of Church Councils as to what 15 should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old 18 Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some 21 extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of 24 Jesus, nor annul the healing by the prophets, who foresaw that "the stone which the builders rejected" would become "the head of the corner." 27

Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane 30 or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man de-

Marvels and
reformations

Science
obscured

18

Opponents
benefited

30

1 mands the remedy of Truth more than it is needed in most cases; and Science is more than usually effectual in the 3 treatment of moral ailments.

That God is a corporeal being, nobody can truly affirm. The Bible represents Him as saying: "Thou canst not 6 ^{God invisible} see My face; for there shall no man see Me, to the senses and live." Not materially but spiritually we 9 know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence 12 of our God. Religion will then be of the heart and not of the head. Mankind will no longer be tyrannical and proscriptive from lack of love, — straining out gnats and 15 swallowing camels.

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of 18 ^{The true worship} matter is paganism. Judaic and other rituals are but types and shadows of true worship. "The true 21 worshippers shall worship the Father in spirit and in truth."

The Jewish tribal Jehovah was a man-projected God, 24 liable to wrath, repentance, and human changeableness.

^{Anthropomorphism} The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death. It is indeed mournfully true that the older Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their own human image. What is the god of a mortal, but a mortal magnified?

This indicates the distance between the theological and 1
ritualistic religion of the ages and the truth preached by
Jesus. More than profession is requisite for 3
Christian demonstration. Few understand or
adhere to Jesus' divine precepts for living and
healing. Why? Because his precepts require the disci- 6
— that is, to set aside even the most cherished beliefs
and practices, to leave all for Christ. 9

All revelation (such is the popular thought!) must come
from the schools and along the line of scholarly and eccle- 12
siastical descent, as kings are crowned from a
royal dynasty. In healing the sick and sinning, ecclesiastical
Jesus elaborated the fact that the healing effect 15
followed the understanding of the divine Principle and
of the Christ-spirit which governed the corporeal Jesus.
For this Principle there is no dynasty, no ecclesiastical
monopoly. Its only crowned head is immortal sover- 18
eignty. Its only priest is the spiritualized man. The
Bible declares that all believers are made "kings and
priests unto God." The outsiders did not then, and 21
do not now, understand this ruling of the Christ; there-
fore they cannot demonstrate God's healing power.
Neither can this manifestation of Christ be com- 24
prehended, until its divine Principle is scientifically
understood.

The adoption of scientific religion and of divine heal- 27
ing will ameliorate sin, sickness, and death. Let our
pulpits do justice to Christian Science. Let A change
it have fair representation by the press. Give demanded 30
to it the place in our institutions of learning now occu-
pied by scholastic theology and physiology, and it will

1 eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation.

6 ^{Two claims omitted} Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; 9 of these powers, — the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.

12 If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with ^{Selfishness and loss} beauty, turn the poor and the stranger from the gate, they at the same time shut the door on 15 progress. In vain do the manger and the cross tell their story to pride and fustian. Sensuality palsies the right hand, and causes the left to let go its grasp on the divine. 18 As in Jesus' time, so to-day, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in. The strong cords of 21 ^{Temple cleansed} scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet 24 dwelling-places for the Most High.

MEDICINE

27 Which was first, Mind or medicine? If Mind was ^{Question of precedence} first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was 30 Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth

is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick. 1 3

It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus would have recommended and employed them in his healing. The sick are more deplorably lost than the sinning, if the sick cannot rely on God for help and the sinning can. The divine Mind never called matter *medicine*, and matter required a material and human belief before it could be considered as medicine. 6 9 12

Sometimes the human mind uses one error to medicine another. Driven to choose between two difficulties, the human mind takes the lesser to relieve the greater. On this basis it saves from starvation by theft, and quiets pain with anodynes. You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, etc., hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind. The body is not controlled scientifically by a negative mind. 15 18 21 24

Mind is the grand creator, and there can be no power except that which is derived from Mind. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlasting due its holy name. Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce, but the two will 27 30

Methods rejected

Error not curative

Impossible coalescence

1 not mingle scientifically. Why should we wish to make them do so, since no good can come of it?

3 If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.

6 Naught is the squire, when the king is nigh;
Withdraws the star, when dawns the sun's brave light.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth. ^{Soul and sense} The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul.

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it. Ignorance, pride, or prejudice ^{Conservative antagonism} closes the door to whatever is not stereotyped.

27 When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

30 It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or

whether they caught its sweet tones, as the natural 1
musician catches the tones of harmony, without being
able to explain them. So divinely imbued Ancient 3
were they with the spirit of Science, that the healers
lack of the letter could not hinder their work; and that
letter, without the spirit, would have made void their 6
practice.

The struggle for the recovery of invalids goes on, not 9
between material methods, but between mortal minds
and immortal Mind. The victory will be on The struggle
the patient's side only as immortal Mind and victory
through Christ, Truth, subdues the human belief in 12
disease. It matters not what material method one may
adopt, whether faith in drugs, trust in hygiene, or reliance
on some other minor curative. 15

Scientific healing has this advantage over other meth-
ods, — that in it Truth controls error. From this fact
arise its ethical as well as its physical ef- Mystery of 18
fects. Indeed, its ethical and physical effects godliness
are indissolubly connected. If there is any mystery
in Christian healing, it is the mystery which godliness 21
always presents to the ungodly, — the mystery always
arising from ignorance of the laws of eternal and unerr-
ing Mind. 24

Other methods undertake to oppose error with error,
and thus they increase the antagonism of one form of
matter towards other forms of matter or error, Matter 27
and the warfare between Spirit and the flesh *versus* matter
goes on. By this antagonism mortal mind must
continually weaken its own assumed power. 30

The theology of Christian Science includes healing
the sick. Our Master's first article of faith propounded

1 to his students was healing, and he proved his faith by his works. The ancient Christians were healers. Why
 3 ^{How healing was lost} has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idol-
 6 atry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and
 9 harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, by which material sense is made the servant of Science and religion becomes
 12 Christlike.

Material medicine substitutes drugs for the power of God — even the might of Mind — to heal the body.

15 ^{Drugs and divinity} Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and his Science, the curative agent of God, 18 is silenced. Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the “stranger that is within thy gates,” 21 remembered not, even when its elevating effects practically prove its divine origin and efficacy.

Divine Science derives its sanction from the Bible, 24 and the divine origin of Science is demonstrated through the holy influence of Truth in healing sickness and sin. This healing power of Truth 27 must have been far anterior to the period in which Jesus lived. It is as ancient as “the Ancient of days.” It lives through all Life, and extends throughout 30 all space.

Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of

Christian
Science as
old as God

the age in which we live. This system enables the 1 learner to demonstrate the divine Principle, Reduction upon which Jesus' healing was based, and ^{to system} 3 the sacred rules for its present application to the cure of disease.

Late in the nineteenth century I demonstrated the divine 6 rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was hu- 9 manly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules 12 on the hills of Judæa and in the valleys of Galilee.

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole 15 meaning of the Science by a simple *perusal* ^{Perusal and} practice of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing 18 will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and en- 21 ables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.

Our Master healed the sick, practised Christian heal- 24 ing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and ^{A definite rule discovered} 27 preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of 30 goodness and demonstrates its rules.

Jesus never spoke of disease as dangerous or as difficult

1 to heal. When his students brought to him a case they
had failed to heal, he said to them, "O faithless gen-
3 ^{Jesus' own practice} eration," implying that the requisite power
6 to heal was in Mind. He prescribed no drugs,
urged no obedience to material laws, but acted in direct
6 disobedience to them.

Neither anatomy nor theology has ever described man
as created by Spirit, — as God's man. The former ex-
9 ^{The man of anatomy and of theology} plains the men of *men*, or the "children of
men," as created corporeally instead of spir-
12 itually and as emerging from the lowest, in-
stead of from the highest, conception of being. Both
anatomy and theology define man as both physical and
mental, and place mind at the mercy of matter for every
15 function, formation, and manifestation. Anatomy takes
up man at all points materially. It loses Spirit, drops the
true tone, and accepts the discord. Anatomy and the-
18 ology reject the divine Principle which produces harmo-
nious man, and deal — the one wholly, the other primarily
— with matter, calling that *man* which is not the counter-
21 part, but the counterfeit, of God's man. Then theology
tries to explain how to make this man a Christian, — how
from this basis of division and discord to produce the con-
24 cord and unity of Spirit and His likeness.

Physiology exalts matter, dethrones Mind, and claims
to rule man by material law, instead of spiritual. When
27 ^{Physiology deficient} physiology fails to give health or life by this
process, it ignores the divine Spirit as unable
or unwilling to render help in time of physical need.
30 When mortals sin, this ruling of the schools leaves them
to the guidance of a theology which admits God to be
the healer of sin but not of sickness, although our great

Master demonstrated that Truth could save from sickness 1 as well as from sin.

Mind as far outweighs drugs in the cure of disease as 3 in the cure of sin. The more excellent way is divine Science in every case. Is *materia medica* a ^{Blunders and blunderers} 6 science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of operation never vary in Science. If you fail to succeed in any 12 case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have not obeyed the rule and proved the Principle of divine 15 Science.

A physician of the old school remarked with great gravity: "We know that mind affects the body some- 18 what, and advise our patients to be hopeful and cheerful and to take as little medicine as possible; but mind can never cure organic difficulties." 21 The logic is lame, and facts contradict it. The author has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power 24 but the divine Mind.

Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify therapeutics. 27 Whatever guides thought spiritually benefits mind and body. We need to understand the ^{Tests in our day} 30 affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ. To-day there is hardly a city, village, or hamlet, in which are not to

1 be found living witnesses and monuments to the virtue
and power of Truth, as applied through this Christian
3 system of healing disease.

To-day the healing power of Truth is widely demon-
strated as an immanent, eternal Science, instead of a
6 ^{The main purpose} phenomenal exhibition. Its appearing is the
coming anew of the gospel of "on earth peace,
good-will toward men." This coming, as was promised
9 by the Master, is for its establishment as a permanent
dispensation among men; but the mission of Christian
Science now, as in the time of its earlier demonstration,
12 is not primarily one of physical healing. Now, as then,
signs and wonders are wrought in the metaphysical heal-
ing of physical disease; but these signs are only to demon-
15 strate its divine origin, — to attest the reality of the higher
mission of the Christ-power to take away the sins of the
world.

18 The science (so-called) of physics would have one be-
lieve that both matter and mind are subject to disease,
21 ^{Exploded doctrine} and that, too, in spite of the individual's pro-
test and contrary to the law of divine Mind.

This human view infringes man's free moral agency; and
it is as evidently erroneous to the author, and will be to
24 all others at some future day, as the practically rejected
doctrine of the predestination of souls to damnation or
salvation. The doctrine that man's harmony is gov-
27 erned by physical conditions all his earthly days, and that
he is then thrust out of his own body by the operation of
matter, — even the doctrine of the superiority of matter
30 over Mind, — is fading out.

The hosts of Æsculapius are flooding the world with
diseases, because they are ignorant that the human mind

and body are myths. To be sure, they sometimes treat 1 the sick as if there was but one factor in the case; but this one factor they represent to be body, not 3 mind. Infinite Mind could not possibly create ^{Disease}
^{mental} a remedy outside of itself, but erring, finite, human mind has an absolute need of something beyond itself for its 6 redemption and healing.

Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they un- 9 derstood the Science of Mind-healing, and were in possession of the enlarged power it confers ^{Intentions}
^{respected} to benefit the race physically and spiritually, they would 12 rejoice with us. Even this one reform in medicine would ultimately deliver mankind from the awful and oppres- 15 sive bondage now enforced by false theories, from which multitudes would gladly escape.

Mortal belief says that death has been occasioned by fright. Fear never stopped being and its action. The 18 blood, heart, lungs, brain, etc., have nothing ^{Man governed}
^{by Mind} to do with Life, God. Every function of the real man is governed by the divine Mind. The human 21 mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness. The human 24 mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found har- 27 monious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth. 30

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-

1 called mind is a myth, and must by its own consent yield to Truth. It would wield the sceptre of a monarch, but
 3 ^{Mortal mind dethroned} it is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself. The author has endeavored
 6 to make this book the *Æsculapius* of mind as well as of body, that it may give hope to the sick and heal them, although they know not how the work is done. Truth
 9 has a healing effect, even when not fully understood.

Anatomy describes muscular action as produced by mind in one instance and not in another. Such errors

12 ^{All activity from thought} beset every material theory, in which one statement contradicts another over and over again. It is related that Sir Humphry Davy once ap-
 15 parently cured a case of paralysis simply by introducing a thermometer into the patient's mouth. This he did merely to ascertain the temperature of the patient's body; 18 but the sick man supposed this ceremony was intended to heal him, and he recovered accordingly. Such a fact illustrates our theories.

21 The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had
 24 ^{The author's experiments in medicine} failed her in her search for truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source
 27 for health and happiness.

Her experiments in homœopathy had made her sceptical as to material curative methods. Jahr, from
 30 ^{Homœopathic attenuations} *Aconitum* to *Zincum oxydatum*, enumerates the general symptoms, the characteristic signs, which demand different remedies; but the drug

is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease or changes one of the symptoms of disease.

The author has attenuated *Natrum muriaticum* (common table-salt) until there was not a single saline property left. The salt had "lost his savour," and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homœopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and that there is no efficacy in a drug.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain — that is, its own *belief* in pain.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about disease, as we would avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish

Only salt
and water

Origin
of pain

Source of
contagion

1 error in any form, and certainly we should not be error's advocate.

3 Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association, — calling up the fear that creates the image of disease and its consequent manifestation in the body.

9 This fact in metaphysics is illustrated by the following incident: A man was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared, and the man died. The fact was, that he had not caught the cholera by material contact, because no cholera patient 15 had been in that bed.

If a child is exposed to contagion or infection, the mother is frightened and says, "My child will be sick."

18 ^{Children's ailments} The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might 21 have been prevented through the opposite understanding.

Then it is believed that exposure to the contagion wrought the mischief.

24 That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: "You look sick," "You look tired," "You need rest," or "You 27 need medicine."

Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning 30 more childishly than her child, "Mamma knows you are hurt." The better and more successful method for any mother to adopt is to say: "Oh, never mind! You're not

hurt, so don't think you are." Presently the child forgets 1 all about the accident, and is at play.

When the sick recover by the use of drugs, it is the law 3 of a general belief, culminating in individual faith, which heals; and according to this faith will the effect Drug-power be. Even when you take away the individual mental 6 confidence in the drug, you have not yet divorced the drug from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine 9 with their faith, and the beliefs which are in the majority rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, un- 12 less it rests on Science, is but a belief held by a minority, and such a belief is governed by the majority.

The universal belief in physics weighs against the high 15 and mighty truths of Christian metaphysics. This erroneous general belief, which sustains medicine and produces all medical results, works against Belief in physics 18 Christian Science; and the percentage of power on the side of this Science must mightily outweigh the power of popular belief in order to heal a single case of disease. The 21 human mind acts more powerfully to offset the discords of matter and the ills of flesh, in proportion as it puts less weight into the material or fleshly scale and more weight 24 into the spiritual scale. Homœopathy diminishes the drug, but the potency of the medicine increases as the drug disappears. 27

Vegetarianism, homœopathy, and hydropathy have diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs Nature of drugs 30 are good things, is it safe to say that the less in quantity you have of them the better? If drugs

1 possess intrinsic virtues or intelligent curative qualities, these qualities must be mental. Who named drugs, and 3 what made them good or bad for mortals, beneficial or injurious?

6 A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been

^{Dropsy cured}
_{without drugs} employed, and yet, as she lay in her bed, the patient looked like a barrel. I prescribed

9 the fourth attenuation of *Argentum nitratum* with occasional doses of a high attenuation of *Sulphuris*. She improved perceptibly. Believing then somewhat in the

12 ordinary theories of medical practice, and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms from their

15 prolonged use, and told the patient so; but she was unwilling to give up the medicine while she was recovering. It then occurred to me to give her un-

18 medicated pellets and watch the result. I did so, and she continued to gain. Finally she said that she would give up her medicine for one day, and risk the

21 effects. After trying this, she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by

24 taking them. She went on in this way, taking the unmedicated pellets, — and receiving occasional visits from me, — but employing no other means, and she was

27 cured.

Metaphysics, as taught in Christian Science, is the next stately step beyond homœopathy. In metaphysics,

30 ^{A stately advance} matter disappears from the remedy entirely, and Mind takes its rightful and supreme place. Homœopathy takes mental symptoms largely

into consideration in its diagnosis of disease. Christian 1 Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homœopathy fails, 3 solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is em- 6 ployed through the Science of Mind, which never shares its rights with inanimate matter.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that 9 the divine Mind has all power. Homœopathy mentalizes a drug with such repetition of ^{The modus of homœopathy} 12 thought-attenuations, that the drug becomes more like the human mind than the substratum of this so-called mind, which we call matter; and the drug's power of action is proportionately increased. 15

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all and designs them for medical use, why did Jesus not employ them 21 and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Erring mortal mind confers the power which the drug seems to 24 possess.

Narcotics quiet mortal mind, and so relieve the body; but they leave both mind and body worse for this sub- 27 mission. Christian Science impresses the entire corporeality, — namely, mind and body, — and brings out the proof that Life is continuous and harmonious. Science 30 both neutralizes error and destroys it. Mankind is the better for this spiritual and profound pathology.

1 It is recorded that the profession of medicine originated
in idolatry with pagan priests, who besought the gods to
3 ^{Mythology and materia medica} heal the sick and designated Apollo as "the god
of medicine." He was supposed to have dic-
tated the first prescription, according to the
6 "History of Four Thousand Years of Medicine." It is
here noticeable that Apollo was also regarded as the sender
of disease, "the god of pestilence." Hippocrates turned
9 from image-gods to vegetable and mineral drugs for heal-
ing. This was deemed progress in medicine; but
what we need is the truth which heals both mind and
12 body. The future history of material medicine may
correspond with that of its material god, Apollo, who was
banished from heaven and endured great sufferings
15 upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes
for the dignity and potency of divine Mind and its effi-
18 ^{Footsteps to intemperance} cacy to heal. It is pitiful to lead men into
temptation through the byways of this wil-
derness world, — to victimize the race with intoxicating
21 prescriptions for the sick, until mortal mind acquires an
educated appetite for strong drink, and men and women
become loathsome sots.

24 Evidences of progress and of spiritualization greet us
on every hand. Drug-systems are quitting their hold on
27 ^{Advancing degrees} matter and so letting in matter's higher stra-
tum, mortal mind. Homoeopathy, a step in
advance of allopathy, is doing this. Matter is going out
of medicine; and mortal mind, of a higher attenuation
30 than the drug, is governing the pellet.

A woman in the city of Lynn, Massachusetts, was
etherized and died in consequence, although her physi-

cians insisted that it would be unsafe to perform a needed surgical operation without the ether. After the autopsy, her sister testified that the deceased protested against inhaling the ether and said it would kill her, but that she was compelled by her physicians to take it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence was found to be conclusive, and a verdict was returned that death was occasioned, not by the ether, but by fear of inhaling it.

Is it skilful or scientific surgery to take no heed of mental conditions and to treat the patient as if she were so much mindless matter, and as if matter were the only factor to be consulted? Had these unscientific surgeons understood metaphysics, they would have considered the woman's state of mind, and not have risked such treatment. They would either have allayed her fear or would have performed the operation without ether.

The sequel proved that this Lynn woman died from effects produced by mortal mind, and not from the disease or the operation.

The medical schools would learn the state of man from matter instead of from Mind. They examine the lungs, tongue, and pulse to ascertain how much harmony, or health, matter is permitting to matter, — how much pain or pleasure, action or stagnation, one form of matter is allowing another form of matter.

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he

Effects
of fear

3

Mental
conditions
to be heeded

15

False source
of knowledge

27

30

1 should address himself to the work of destroying it through the power of the divine Mind.

3 The systems of physics act against metaphysics, and *vice versa*. When mortals forsake the material for the spiritual basis of action, drugs lose their healing force, 6 for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

9 The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and 12 ^{Obedient muscles} secretion of the viscera. When this so-called mind quits the body, the heart becomes as torpid as the hand.

Anatomy finds a necessity for nerves to convey the man- 15 date of mind to muscle and so cause action; but what does ^{Anatomy and mind} anatomy say when the cords contract and become immovable? Has mortal mind ceased 18 speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance and not in another, and become cramped 21 despite the mental protest?

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental 24 direction. If muscles can cease to act and become rigid of their own preference, — be deformed or symmetrical, as they please or as disease directs, — they must be self- 27 directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

30 ^{Mind over matter} Is man a material fungus without Mind to help him? Is a stiff joint or a contracted muscle as much a result of law as the supple and

elastic condition of the healthy limb, and is God the 1 lawgiver?

You say, "*I have burned my finger.*" This is an 3 exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration has created states of mind which have been able to nullify 6 the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous 9 combustion.

In 1880, Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If 12 her sister States follow this example in harmony with our Constitution and Bill of Rights, ^{Restrictive regulations} they will do less violence to that immortal sentiment of the 15 Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the 18 pursuit of happiness."

The oppressive state statutes touching medicine remind one of the words of the famous Madame Roland, as she knelt before a statue of Liberty, erected near the 21 guillotine: "Liberty, what crimes are committed in thy name!"

The ordinary practitioner, examining bodily symptoms, 24 telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists looked as deeply for cause 30 and effect into mind as into matter. The physician agrees with his "adversary quickly," but upon different terms

Metaphysics challenges physics 27

1 than does the metaphysician; for the matter-physician
2 agrees with the disease, while the metaphysician agrees
3 only with health and challenges disease.

4 Christian Science brings to the body the sunlight of
5 Truth, which invigorates and purifies. Christian Science
6 ^{Truth an alternative} acts as an alterative, neutralizing error with
7 Truth. It changes the secretions, expels hu-
8 mors, dissolves tumors, relaxes rigid muscles, restores
9 carious bones to soundness. The effect of this Science is
10 to stir the human mind to a change of base, on which it
11 may yield to the harmony of the divine Mind.

12 Experiments have favored the fact that Mind governs
13 the body, not in one instance, but in every instance. The
14 ^{Practical success} indestructible faculties of Spirit exist without
15 the conditions of matter and also without the
16 false beliefs of a so-called material existence. Working
17 out the rules of Science in practice, the author has re-
18 stored health in cases of both acute and chronic disease in
19 their severest forms. Secretions have been changed, the
20 structure has been renewed, shortened limbs have been
21 elongated, ankylosed joints have been made supple, and
22 carious bones have been restored to healthy conditions. I
23 have restored what is called the lost substance of lungs, and
24 healthy organizations have been established where disease
25 was organic. Christian Science heals organic disease as
26 surely as it heals what is called functional, for it requires
27 only a fuller understanding of the divine Principle of
28 Christian Science to demonstrate the higher rule.

29 ^{Testimony of medical teachers} With due respect for the faculty, I kindly
30 quote from Dr. Benjamin Rush, the famous
31 Philadelphia teacher of medical practice. He
32 declared that "it is impossible to calculate the mischief

which Hippocrates has done, by first marking Nature 1 with his name, and afterward letting her loose upon sick people.”³

Dr. Benjamin Waterhouse, Professor in Harvard University, declared himself “sick of learned quackery.”³

Dr. James Johnson, Surgeon to William IV, King of 6 England, said:

“I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single 9 physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality.”¹²

Dr. Mason Good, a learned Professor in London, said:

“The effects of medicine on the human system are in 15 the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined.”¹⁸

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published essay said:²¹

“Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the 24 imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the 27 humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to 30 arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and

1 perplexed, our devious career resembles the groping of
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, said:

6 "No systematic or theoretical classification of diseases
or of therapeutic agents, ever yet promulgated, is true, or
anything like the truth, and none can be adopted as a safe
guidance in practice."

9 It is just to say that generally the cultured class of medi-
cal practitioners are grand men and women, therefore
they are more scientific than are false claimants to Chris-
12 tian Science. But all human systems based on material
premises are minus the unction of divine Science. Much
yet remains to be said and done before all mankind is
15 saved and all the mental microbes of sin and all diseased
thought-germs are exterminated.

If you or I should appear to die, we should not be
18 dead. The seeming decease, caused by a majority of
human beliefs that man must die, or produced by mental
assassins, does not in the least disprove Christian Science;
21 rather does it evidence the truth of its basic proposition
that mortal thoughts in belief rule the materiality mis-
called life in the body or in matter. But the forever fact
24 remains paramount that Life, Truth, and Love save from
sin, disease, and death. "When this corruptible shall have
put on incorruption, and this mortal shall have put on
27 immortality [divine Science], then shall be brought to pass
the saying that is written, Death is swallowed up in
victory" (St. Paul).

CHAPTER VII

PHYSIOLOGY

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

PHYSIOLOGY is one of the apples from “the tree 1 of knowledge.” Evil declared that eating this fruit would open man’s eyes and make him as a god. Instead 3 of so doing, it closed the eyes of mortals to man’s God-given dominion over the earth.

To measure intellectual capacity by the size of the 6 brain and strength by the exercise of muscle, is to subjugate intelligence, to make mind mortal, and to place this so-called mind at the 7 mercy of material organization and non-intelligent matter.

Obedience to the so-called physical laws of health has 12 not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual truth. 15

You say that indigestion, fatigue, sleeplessness, cause 16 distressed stomachs and aching heads. Then you consult your brain in order to remember what has hurt you, when your remedy lies in forgetting

Man not
structural

9

Causes of
sickness

18

1 the whole thing; for matter has no sensation of its own, and the human mind is all that can produce pain.

3 As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made 6 on the wrong side, and thus the conscious control over the body is lost.

9 The Mohammedan believes in a pilgrimage to Mecca for the salvation of his soul. The popular doctor believes

12 <sup>Delusions
pagan and
medical</sup> in his prescription, and the pharmacist believes in the power of his drugs to save a man's life. The Mohammedan's belief is a religious delusion; the doctor's and pharmacist's is a medical mistake.

15 The erring human mind is inharmonious in itself. From it arises the inharmonious body. To ignore God as of little use in sickness is a mistake. 18 <sup>Health from
reliance on
spirituality</sup> Instead of thrusting Him aside in times of bodily trouble, and waiting for the hour of strength in which to acknowledge Him, we should learn 21 that He can do all things for us in sickness as in health.

24 Failing to recover health through adherence to physiology and hygiene, the despairing invalid often drops them, and in his extremity and only as a last resort, turns to God. The invalid's faith in the divine Mind is less 27 than in drugs, air, and exercise, or he would have resorted to Mind first. The balance of power is conceded to be with matter by most of the medical systems; but when 30 Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal.

Should we implore a corporeal God to heal the sick 1 out of His personal volition, or should we understand the infinite divine Principle which heals? If we rise no higher 3 than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended. We apprehend Life in divine Science only 6 as we live above corporeal sense and correct it. Our proportionate admission of the claims of good or of evil determines the harmony of our existence, — our health, our 9 longevity, and our Christianity.

We cannot serve two masters nor perceive divine Science with the material senses. Drugs and hygiene cannot 12 successfully usurp the place and power of the divine source of all health and perfection. If The two masters God made man both good and evil, man must remain 15 thus. What can improve God's work? Again, an error in the premise must appear in the conclusion. To have one God and avail yourself of the power of Spirit, you 18 must love God supremely.

The "flesh lusteth against the Spirit." The flesh and Spirit can no more unite in action, than good can coincide with evil. It is not wise to take a halting and half-way position or to expect to work Half-way success equally with Spirit and matter, Truth and error. There 24 is but one way — namely, God and His idea — which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on 30 Truth can scientific healing power be realized.

Substituting good words for a good life, fair seeming

1 for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science 3 too high for them.

If the scales are evenly adjusted, the removal of a single weight from either scale gives preponderance to the oppo-

6 ^{Belief on the wrong side} site. Whatever influence you cast on the side of matter, you take away from Mind, which would otherwise outweigh all else. Your belief militates 9 against your health, when it ought to be enlisted on the side of health. When sick (according to belief) you rush after drugs, search out the material so-called laws of 12 health, and depend upon them to heal you, though you have already brought yourself into the slough of disease through just this false belief.

15 Because man-made systems insist that man becomes sick and useless, suffers and dies, all in consonance with the laws of God, are we to believe it? Are

18 ^{The divine authority} we to believe an authority which denies God's spiritual command relating to perfection, — an authority which Jesus proved to be false? He did the will of the 21 Father. He healed sickness in defiance of what is called material law, but in accordance with God's law, the law of Mind.

24 I have discerned disease in the human mind, and recognized the patient's fear of it, months before the so-called

27 ^{Disease foreseen} disease made its appearance in the body. Disease being a belief, a latent illusion of mortal mind, the sensation would not appear if the error of belief was met and destroyed by truth.

30 ^{Changed mentality} Here let a word be noticed which will be better understood hereafter, — *chemicalization*. By chemicalization I mean the process which mortal

mind and body undergo in the change of belief from a 1 material to a spiritual basis.

Whenever an aggravation of symptoms has occurred 3 through mental chemicalization, I have seen the mental signs, assuring me that danger was over, before the patient felt the change; and I have said ^{Scientific foresight} 6 to the patient, "You are healed," — sometimes to his discomfiture, when he was incredulous. But it always came about as I had foretold. 9

I name these facts to show that disease has a mental, mortal origin, — that faith in rules of health or in drugs begets and fosters disease by attracting the mind to the 12 subject of sickness, by exciting fear of disease, and by dosing the body in order to avoid it. The faith reposed in these things should find stronger supports and a higher 15 home. If we understood the control of Mind over body, we should put no faith in material means.

Science not only reveals the origin of all disease as 18 mental, but it also declares that all disease is cured by divine Mind. There can be no healing ex- ^{Mind the only healer} 21 except by this Mind, however much we trust a drug or any other means towards which human faith or endeavor is directed. It is mortal mind, not matter, which brings to the sick whatever good they may 24 seem to receive from materiality. But the sick are never really healed except by means of the divine power. Only the action of Truth, Life, and Love can give 27 harmony.

Whatever teaches man to have other laws and to acknowledge other powers than the divine ^{Modes of matter} 30 Mind, is anti-Christian. The good that a poisonous drug seems to do is evil, for it robs man of

1 reliance on God, omnipotent Mind, and according to belief, poisons the human system. Truth is not the basis of 3 theogony. Modes of matter form neither a moral nor a spiritual system. The discord which calls for material methods is the result of the exercise of faith in material 6 modes, — faith in matter instead of in Spirit.

Did Jesus understand the economy of man less than Graham or Cutter? Christian ideas certainly present

9 ^{Physiology} _{unscientific} what human theories exclude — the Principle 12 of man's harmony. The text, "Whosoever liveth and believeth in me shall never die," not only contradicts human systems, but points to the self-sustaining and eternal Truth.

The demands of Truth are spiritual, and reach the 15 body through Mind. The best interpreter of man's needs said: "Take no thought for your life, what ye shall eat, or what ye shall drink."

18 If there are material laws which prevent disease, what then causes it? Not divine law, for Jesus healed the sick and cast out error, always in opposition, never in 21 obedience, to physics.

Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to 24 ^{Causation} _{considered} human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem 27 of Truth's garment.

The description of man as purely physical, or as both material and spiritual, — but in either case dependent 30 upon his physical organization, — is the Pandora box, from which all ills have gone forth, especially despair. Matter, which takes divine power into its own hands and

claims to be a creator, is a fiction, in which paganism and 1
lust are so sanctioned by society that mankind has caught
their moral contagion. 3

Through discernment of the spiritual opposite of ma-
teriality, even the way through Christ, Truth, man will
reopen with the key of divine Science the gates 6
of Paradise which human beliefs have closed, *Paradise
regained*
and will find himself unfallen, upright, pure, and free,
not needing to consult almanacs for the probabilities either 9
of his life or of the weather, not needing to study brain-
ology to learn how much of a man he is.

Mind's control over the universe, including man, is 12
no longer an open question, but is demonstrable Science.
Jesus illustrated the divine Principle and the 15
power of immortal Mind by healing sickness *A closed
question*
and sin and destroying the foundations of death.

Mistaking his origin and nature, man believes himself to
be combined matter and Spirit. He believes that Spirit 18
is sifted through matter, carried on a nerve, ex-
posed to ejection by the operation of matter. *Matter
versus Spirit*
The intellectual, the moral, the spiritual, — yea, the image 21
of infinite Mind, — subject to non-intelligence!

No more sympathy exists between the flesh and Spirit
than between Belial and Christ. 24

The so-called laws of matter are nothing but false be-
liefs that intelligence and life are present where Mind
is not. These false beliefs are the procuring cause of all 27
sin and disease. The opposite truth, that intelligence and
life are spiritual, never material, destroys sin, sickness,
and death. 30

The fundamental error lies in the supposition that man
is a material outgrowth and that the cognizance of good

1 or evil, which he has through the bodily senses, constitutes his happiness or misery.

3 Theorizing about man's development from mushrooms ^{Godless evolution} to monkeys and from monkeys into men amounts to nothing in the right direction and 6 very much in the wrong.

Materialism grades the human species as rising from matter upward. How then is the material species maintained, if man passes through what we call death and death is the Rubicon of spirituality? Spirit can form no real link in this supposed chain of material being. 12 But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

15 If man was first a material being, he must have passed through all the forms of matter in order to become man.

18 ^{Degrees of development} If the material body is man, he is a portion of matter, or dust. On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense or Life in matter obtains in mortals, *alias* 21 mortal mind, to which the apostle refers when he says that we must "put off the old man."

What is man? Brain, heart, blood, bones, etc., the 24 material structure? If the real man is in the material body, you take away a portion of the man when 27 manhood, and worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete, — teaching us by his 30 very deprivations, that "a man's a man, for a' that."

When we admit that matter (heart, blood, brain, acting

through the five physical senses) constitutes man, we fail 1 to see how anatomy can distinguish between humanity and the brute, or determine when man is really *man* and has progressed farther than his animal progenitors. 3

When the supposition, that Spirit is within what it 6 creates and the potter is subject to the clay, is individualized, Truth is reduced to the level of error, and the sensible is required to be made manifest 9 through the insensible. 10

What is termed matter manifests nothing but a material mentality. Neither the substance nor the manifestation 12 of Spirit is obtainable through matter. Spirit is positive. Matter is Spirit's contrary, the absence of Spirit. For positive Spirit to pass through a negative condition 15 would be Spirit's destruction. 16

Anatomy declares man to be structural. Physiology continues this explanation, measuring human strength by bones and sinews, and human life by material law. Man is spiritual, individual, and eternal; material structure is mortal. 18 21

Phrenology makes man knavish or honest according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, the real immortal man. 24

Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon matter to remove the error which the human mind alone has created. 27

The idols of civilization are far more fatal to health 30 and longevity than are the idols of barbarism. The idols of civilization call into action less faith than Buddhism

1 in a supreme governing intelligence. The Esquimaux
2 restore health by incantations as consciously as do civi-
3 lized practitioners by their more studied methods.

4 Is civilization only a higher form of idolatry, that
5 man should bow down to a flesh-brush, to flannels, to
6 baths, diet, exercise, and air? Nothing save divine
7 power is capable of doing so much for man as he can
8 do for himself.

9 The footsteps of thought, rising above material stand-
10 points, are slow, and portend a long night to the traveller;
11 ^{Rise of} but the angels of His presence — the spiritual
12 ^{thought} intuitions that tell us when “the night is far
13 spent, the day is at hand” — are our guardians in the
14 gloom. Whoever opens the way in Christian Science is
15 a pilgrim and stranger, marking out the path for gen-
16 erations yet unborn.

17 The thunder of Sinai and the Sermon on the Mount
18 are pursuing and will overtake the ages, rebuking in
19 their course all error and proclaiming the kingdom of
20 heaven on earth. Truth is revealed. It needs only to
21 be practised.

22 Mortal belief is all that enables a drug to cure mortal
23 ailments. Anatomy admits that mind is somewhere in
24 ^{Medical} man, though out of sight. Then, if an indi-
25 ^{errors} vidual is sick, why treat the body alone and
26 administer a dose of despair to the mind? Why declare
27 that the body is diseased, and picture this disease to the
28 mind, rolling it under the tongue as a sweet morsel and
29 holding it before the thought of both physician and pa-
30 tient? We should understand that the cause of disease
obtains in the mortal human mind, and its cure comes
from the immortal divine Mind. We should prevent the

images of disease from taking form in thought, and we 1
should efface the outlines of disease already formulated in
the minds of mortals. 3

When there are fewer prescriptions, and less thought is
given to sanitary subjects, there will be better 5
constitutions and less disease. In old times 6
who ever heard of dyspepsia, cerebro-spinal meningitis,
hay-fever, and rose-cold?

What an abuse of natural beauty to say that a rose, 9
the smile of God, can produce suffering! The joy of its
presence, its beauty and fragrance, should uplift the
thought, and dissuade any sense of fear or fever. It is 12
profane to fancy that the perfume of clover and the breath
of new-mown hay can cause glandular inflammation,
sneezing, and nasal pangs. 15

If a random thought, calling itself dyspepsia, had
tried to tyrannize over our forefathers, it would have
been routed by their independence and in- 18
dustry. Then people had less time for self-
ishness, coddling, and sickly after-dinner talk. The ex-
act amount of food the stomach could digest was not 21
discussed according to Cutter nor referred to sanitary
laws. A man's belief in those days was not so severe
upon the gastric juices. Beaumont's "Medical Experi- 24
ments" did not govern the digestion.

Damp atmosphere and freezing snow empurpled the
plump cheeks of our ancestors, but they never indulged 27
in the refinement of inflamed bronchial tubes. They were as innocent as Adam, before he ate 30
the fruit of false knowledge, of the existence of tubercles
and troches, lungs and lozenges.

"Where ignorance is bliss, 'tis folly to be wise," says

Novel
diseases

No ancestral
dyspepsia

Pulmonary
misbeliefs

1 the English poet, and there is truth in his sentiment. The
action of mortal mind on the body was not so injurious
3 ^{Our modern} before inquisitive modern Eves took up the
^{Eves} study of medical works and unmanly Adams
attributed their own downfall and the fate of their off-
6 spring to the weakness of their wives.

The primitive custom of taking no thought about
food left the stomach and bowels free to act in obedi-
9 ence to nature, and gave the gospel a chance to be seen
in its glorious effects upon the body. A ghastly array of
diseases was not paraded before the imagination. There
12 were fewer books on digestion and more "sermons in
stones, and good in everything." When the mechanism
of the human mind gives place to the divine Mind, self-
15 ishness and sin, disease and death, will lose their
foothold.

Human fear of miasma would load with disease the
18 air of Eden, and weigh down mankind with superimposed
and conjectural evils. Mortal mind is the worst foe of
the body, while divine Mind is its best friend.

21 Should all cases of organic disease be treated by a
regular practitioner, and the Christian Scientist try
Diseases
24 not to be classified truth only in cases of hysteria, hypochondria, and hallucination? One disease is no
more real than another. All disease is the
result of education, and disease can carry its ill-effects
27 no farther than mortal mind maps out the way. The
human mind, not matter, is supposed to feel, suffer, enjoy. Hence decided types of acute disease are quite as
30 ready to yield to Truth as the less distinct type and chronic
form of disease. Truth handles the most malignant con-
tagion with perfect assurance.

Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. ^{One basis for all sickness} I have demonstrated this beyond all cavil. ³ The evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my own ⁶ existence.

Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind. ⁹ Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own ^{Mental and physical oneness} superstructure, of which the material body is ¹² the grosser portion; but from first to last, the body is a sensuous, human concept.

In the Scriptural allegory of the material creation, ¹⁵ Adam or error, which represents the erroneous theory of life and intelligence in matter, had the ^{The effect of names} naming of all that was material. These names ¹⁸ indicated matter's properties, qualities, and forms. But a lie, the opposite of Truth, cannot name the qualities and effects of what is termed matter, and create the so-called ²¹ laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth. ²⁴

If a dose of poison is swallowed through mistake, and the patient dies even though physician and patient are expecting favorable results, does ^{Poison defined mentally} human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. ²⁷ ³⁰

In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast ma-

1 jority of mankind, though they know nothing of this par-
 ticular case and this special person, believe the arsenic,
 3 the strychnine, or whatever the drug used, to be poi-
 sonous, for it is set down as a poison by mortal mind.
 Consequently, the result is controlled by the majority of
 6 opinions, not by the infinitesimal minority of opinions in
 the sick-chamber.

12 Heredity is not a law. The remote cause or belief
 9 of disease is not dangerous because of its priority and
 the connection of past mortal thoughts with present.
 The predisposing cause and the exciting cause are
 12 mental.

Perhaps an adult has a deformity produced prior to his
 birth by the fright of his mother. When wrested from
 15 human belief and based on Science or the divine Mind, to
 which all things are possible, that chronic case is not
 difficult to cure.

18 Mortal mind, acting from the basis of sensation in
 matter, is animal magnetism; but this so-called mind,
 21 ^{Animal} magnetism destroyed from which comes all evil, contradicts itself,
 and must finally yield to the eternal Truth, or
 the divine Mind, expressed in Science. In pro-
 portion to our understanding of Christian Science, we are
 24 freed from the belief of heredity, of mind in matter or ani-
 mal magnetism; and we disarm sin of its imaginary power
 in proportion to our spiritual understanding of the status
 27 of immortal being.

Ignorant of the methods and the basis of metaphysical
 healing, you may attempt to unite with it hypnotism,
 30 spiritualism, electricity; but none of these methods can
 be mingled with metaphysical healing.

Whoever reaches the understanding of Christian Science

in its proper signification will perform the sudden cures 1 of which it is capable; but this can be done only by taking up the cross and following Christ in the daily 3 life.

Science can heal the sick, who are absent from their healers; as well as those present, since space is no ob- 6 stacle to Mind. Immortal Mind heals what eye
hath not seen; but the spiritual capacity to ap- ^{Absent patients}prehend thought and to heal by the Truth-power, is won 9 only as man is found, not in self-righteousness, but re-flecting the divine nature.

Every medical method has its advocates. The prefer- 12 ence of mortal mind for a certain method creates a demand for that method, and the body then seems to re-
quire such treatment. You can even educate a ^{Horses} ^{mistaught} 15 healthy horse so far in physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizoötic is 18 a humanly evolved ailment, which a wild horse might never have.

Treatises on anatomy, physiology, and health, sustained 21 by what is termed material law, are the pro- ^{Medical works} ^{objectionable} moters of sickness and disease. It should not be proverbial, that so long as you read medical works you 24 will be sick.

The sedulous matron — studying her Jahr with homœopathic pellet and powder in hand, ready to put you 27 into a sweat, to move the bowels, or to produce sleep — is unwittingly sowing the seeds of reliance on matter, and her household may ere long reap the effect of this 30 mistake.

Descriptions of disease given by physicians and adver-

1 tisements of quackery are both prolific sources of sickness.

As mortal mind is the husbandman of error, it should be
3 taught to do the body no harm and to uproot its false
sowing.

6 The patient sufferer tries to be satisfied when he sees
his would-be healers busy, and his faith in their efforts is

^{The invalid's} somewhat helpful to them and to himself; but
outlook in Science one must understand the resuscita-
9 tating law of Life. This is the seed within itself bearing
fruit after its kind, spoken of in Genesis.

12 Physicians should not deport themselves as if Mind
were non-existent, nor take the ground that all causation
is matter, instead of Mind. Ignorant that the human
mind governs the body, its phenomenon, the invalid may
15 unwittingly add more fear to the mental reservoir already
overflowing with that emotion.

18 Doctors should not implant disease in the thoughts of
their patients, as they so frequently do, by declaring dis-

^{Wrong and} ease to be a fixed fact, even before they go to
^{right way} work to eradicate the disease through the ma-
21 terial faith which they inspire. Instead of furnishing
thought with fear, they should try to correct this turbulent
element of mortal mind by the influence of divine Love
24 which casteth out fear.

When man is governed by God, the ever-present
Mind who understands all things, man knows that with
27 God all things are possible. The only way to this
living Truth, which heals the sick, is found in the Science
of divine Mind as taught and demonstrated by Christ
30 Jesus.

To reduce inflammation, dissolve a tumor, or cure or-
ganic disease, I have found divine Truth more potent than

all lower remedies. And why not, since Mind, God, is 1 the source and condition of all existence? Before deciding that the body, matter, is disordered, one 3 should ask, "Who art thou that repliest to ^{The important decision} Spirit? Can matter speak for itself, or does it hold the issues of life?" Matter, which can neither 6 suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

When you manipulate patients, you trust in electricity 9 and magnetism more than in Truth; and for ^{Manipulation unscientific} that reason, you employ matter rather than Mind. You weaken or destroy your power when you re- 12 sort to any except spiritual means.

It is foolish to declare that you manipulate patients but that you lay no stress on manipulation. If this be so, why 15 manipulate? In reality you manipulate because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In either case 18 you must improve your mental condition till you finally attain the understanding of Christian Science.

If you are too material to love the Science of Mind and 21 are satisfied with good words instead of effects, if you adhere to error and are afraid to trust Truth, ^{Not words but deeds} 24 the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind in order to satisfy the sick that you are doing something for them, for if they are cured, they generally know 27 it and are satisfied.

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, this faith 30 will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your

1 ability to become a Scientist, and *vice versa*. The act
of healing the sick through divine Mind alone, of casting
3 out error with Truth, shows your position as a Christian
Scientist.

6 The demands of God appeal to thought only; but the
claims of mortality, and what are termed laws of nature,

^{Physiology}
^{or Spirit} appertain to matter. Which, then, are we to
9 accept as legitimate and capable of producing

9 the highest human good? We cannot obey both physi-
ology and Spirit, for one absolutely destroys the other,
and one or the other must be supreme in the affections.

12 It is impossible to work from two standpoints. If we
attempt it, we shall presently "hold to the one, and
despise the other."

15 The hypotheses of mortals are antagonistic to Science
and cannot mix with it. This is clear to those who heal
the sick on the basis of Science.

18 Mind's government of the body must supersede the so-
called laws of matter. Obedience to material law pre-

^{No}
21 ^{material law} vents full obedience to spiritual law, — the law
which overcomes material conditions and puts
matter under the feet of Mind. Mortals entreat the di-
vine Mind to heal the sick, and forthwith shut out the aid
24 of Mind by using material means, thus working against
themselves and their prayers and denying man's God-
given ability to demonstrate Mind's sacred power. Pleas-
27 for drugs and laws of health come from some sad incident,
or else from ignorance of Christian Science and its tran-
scendent power.

30 To admit that sickness is a condition over which God
has no control, is to presuppose that omnipotent power
is powerless on some occasions. The law of Christ, or

Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error.

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Truth casts out all evils and materialistic methods with the actual spiritual law, — the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor.

Belief
and
understanding

30

1 The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions
3 are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality.

6 Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble
9 to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring erroneous belief with the title of law nor yielding
12 obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine
15 statutes.

Controlled by the divine intelligence, man is harmonious and eternal. Whatever is governed by a false belief
18 ^{Laws of} _{human belief} is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the truth of being, for matter cannot
21 suffer. Mortal mind alone suffers, — not because a law of matter has been transgressed, but because a law of this so-called mind has been disobeyed. I have demonstrated
24 this as a rule of divine Science by destroying the delusion of suffering from what is termed a fatally broken physical law.

27 A woman, whom I cured of consumption, always breathed with great difficulty when the wind was from the east. I sat silently by her side a few moments. Her
30 breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked and saw that it pointed due east. The wind

had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced the difficulty. My metaphysical treatment changed the action of her belief on the lungs, and she never suffered again from east winds, but was restored to health.

No system of hygiene but Christian Science is purely mental. Before this book was published, other books were in circulation, which discussed "mental medicine" and "mind-cure," operating through the power of the earth's magnetic currents to regulate life and health. Such theories and such systems of so-called mind-cure, which have sprung up, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work.

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the reverse of ethical and pathological Truth-power.

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities.

A patient under the influence of mortal mind is healed

A so-called
mind-cure

9

21

Jesus and
hypnotism

24

Jesus and
hypnotism

24

Jesus and
hypnotism

24

1 only by removing the influence on him of this mind, by
3 ^{False} stimulus emptying his thought of the false stimulus
3 and reaction of will-power and filling it with
the divine energies of Truth.

6 Christian Science destroys material beliefs through the
6 understanding of Spirit, and the thoroughness of this work
determines health. Erring human mind-forces can work
9 only evil under whatever name or pretence they are em-
ployed; for Spirit and matter, good and evil, light and
darkness, cannot mingle.

Evil is a negation, because it is the absence of truth.

12 It is nothing, because it is the absence of something. It
12 ^{Evil} negative and self-destructive is unreal, because it presupposes the absence
12 of God, the omnipotent and omnipresent.
15 Every mortal must learn that there is neither
power nor reality in evil.

18 Evil is self-assertive. It says: "I am a real entity, over-
mastering good." This falsehood should strip evil of all
pretensions. The only power of evil is to destroy itself. It
21 can never destroy one iota of good. Every attempt of evil
to destroy good is a failure, and only aids in peremptorily
punishing the evil-doer. If we concede the same reality to
24 discord as to harmony, discord has as lasting a claim upon
us as has harmony. If evil is as real as good, evil is also as
immortal. If death is as real as Life, immortality is a myth.

27 If pain is as real as the absence of pain, both must be im-
mortal; and if so, harmony cannot be the law of being.

30 Mortal mind is ignorant of self, or it could never be
self-deceived. If mortal mind knew how to be better, it
30 ^{Ignorant} idolatry would be better. Since it must believe in some-
thing besides itself, it enthrones matter as deity.
The human mind has been an idolater from the beginning,

having other gods and believing in more than the one 1
Mind.

As mortals do not comprehend even mortal existence, 3
how ignorant must they be of the all-knowing Mind and
of His creations.

Here you may see how so-called material sense creates 6
its own forms of thought, gives them material names, and
then worships and fears them. With pagan blindness,
it attributes to some material god or medicine an ability 9
beyond itself. The beliefs of the human mind rob and
enslave it, and then impute this result to another illusive
personification, named Satan. 12

The valves of the heart, opening and closing for the pas-
sage of the blood, obey the mandate of mor- Action of
tal mind as directly as does the hand, ad- mortal mind 15
mittedly moved by the will. Anatomy allows the mental
cause of the latter action, but not of the former.

We say, "My hand hath done it." What is this *my* but 18
mortal mind, the cause of all materialistic action? All
voluntary, as well as miscalled *involuntary*, action of the
mortal body is governed by this so-called mind, not by 21
matter. There is no involuntary action. The divine Mind
includes all action and volition, and man in Science is gov-
erned by this Mind. The human mind tries to classify 24
action as voluntary and involuntary, and suffers from the
attempt.

If you take away this erring mind, the mortal material 27
body loses all appearance of life or action, and this so-
called mind then calls itself dead; but the hu- Death and
man mind still holds in belief a body, through the body 30
which it acts and which appears to the human mind to
live, — a body like the one it had before death. This body

1 is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.

3 What is termed disease does not exist. It is neither mind nor matter. The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning, — an embryonic thought without motive; but afterwards it governs the so-called man. Passion, depraved appetites, 6 ^{Embryonic sinful thoughts} dishonesty, envy, hatred, revenge ripen into action, only to 9 pass from shame and woe to their final punishment.

Mortal existence is a dream of pain and pleasure in 12 matter, a dream of sin, sickness, and death; and it is like 15 ^{Disease a dream} the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body.

18 The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are 21 traced upon mortals by unmistakable signs.

Sickness is a growth of error, springing from mortal ignorance or fear. Error rehearses error. What causes 24 disease cannot cure it. The soil of disease is mortal mind, and you have an abundant or scanty crop of disease, according to the seedlings of fear. Sin and the fear of 27 disease must be uprooted and cast out.

When darkness comes over the earth, the physical 30 ^{Sense yields to understanding} senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, nor if it exists. Astronomy gives the desired information regarding the sun. The human or

material senses yield to the authority of this science, and 1 they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun 3 for a week, we still believe that there is solar light and heat. Science (in this instance named natural) raises the human thought above the cruder theories of the 6 human mind, and casts out a fear.

In like manner mortals should no more deny the power 9 of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sun-light when the orb of day disappears, or doubt that the sun 12 will reappear. The sins of others should not make good men suffer.

We call the body material; but it is as truly mortal 15 mind, according to its degree, as is the material brain which is supposed to furnish the evidence of all mortal thought or things. The human ^{Ascending the scale} 18 mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. The reverse is the case with all the 21 formations of the immortal divine Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being. ²⁴

From mortal mind comes the reproduction of the species, — first the belief of inanimate, and then of animate matter. According to mortal thought, ^{Human reproduction} 27 the development of embryonic mortal mind commences in the lower, basal portion of the brain, and goes on in an ascending scale by evolution, keeping always 30 in the direct line of matter, for matter is the subjective condition of mortal mind.

1 Next we have the formation of so-called embryonic mortal mind, afterwards mortal men or mortals, — all this
 3 while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce. The mortal says that an inanimate unconscious seedling is producing mortals, both body
 6 and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in matter or in mortals.

This embryonic and materialistic human belief called
 9 ^{Human} mortal man in turn fills itself with thoughts
 stature of pain and pleasure, of life and death, and arranges itself into five so-called senses, which presently
 12 measure mind by the size of a brain and the bulk of a body, called man.

Human birth, growth, maturity, and decay are as the
 15 grass springing from the soil with beautiful green blades,
^{Human} afterwards to wither and return to its native
 frailty nothingness. This mortal seeming is temporal;
 18 it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man.

21 The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence:

24 As for man, his days are as grass:
 As a flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone;
 And the place thereof shall know it no more.

27 When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
 I shall be satisfied, when I awake, with Thy likeness.

• • • • •

30 For with Thee is the fountain of life;
 In Thy light shall we see light.

The brain can give no idea of God's man. It can take 1 no cognizance of Mind. Matter is not the organ of infinite Mind. 3

As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness 6 no material element.

As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine 9 Principle of man dawns upon human thought, ^{The immortal} and leads it to "where the young child was," ^{birth} — even to the birth of a new-old idea, to the spiritual 12 sense of being and of what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error. 15

The human thought must free itself from self-imposed materiality and bondage. It should no longer ^{Spiritual} ask of the head, heart, or lungs: What are 18 man's prospects for life? Mind is not helpless. Intelligence is not mute before non-intelligence.

By its own volition, not a blade of grass springs up, not 21 a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell.

The Science of being reveals man and immortality as 24 based on Spirit. Physical sense defines mortal man as based on matter, and from this premise infers the mortality of the body. 27

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, ^{No physical} 30 and therefore Truth is able to cast out the ills ^{affinity} of the flesh. Mind, God, sends forth the aroma of Spirit,

1 the atmosphere of intelligence. The belief that a pulpy substance under the skull is mind is a mockery of intelligence, a mimicry of Mind.

2 We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not 6 Christian Scientists until we leave all for Christ. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, 9 and from the mortal instead of from the immortal. Spirit is not separate from God. Spirit is God.

12 Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind 15 ^{Human power} and not of the immortal. It is the headlong ^{a blind force} cataract, the devouring flame, the tempest's breath. It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure.

18 Moral and spiritual might belong to Spirit, who holds Science and harmony. In Science, you can 21 ^{The one} real power have no power opposed to God, and the physical senses must give up their false testimony. Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you 24 the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise.

27 We walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Christianity is the basis of true healing. Whatever holds human thought in line with unselfed love, receives directly the divine power.

I was called to visit Mr. Clark in Lynn, who had been

confined to his bed six months with hip-disease, caused by 1
a fall upon a wooden spike when quite a boy. On enter-
ing the house I met his physician, who said that 2
the patient was dying. The physician had just 3
probed the ulcer on the hip, and said the bone was carious
for several inches. He even showed me the probe, which 6
had on it the evidence of this condition of the bone. The
doctor went out. Mr. Clark lay with his eyes fixed and
sightless. The dew of death was on his brow. I went to 9
his bedside. In a few moments his face changed; its
death-pallor gave place to a natural hue. The eyelids
closed gently and the breathing became natural; he was 12
asleep. In about ten minutes he opened his eyes and
said: "I feel like a new man. My suffering is all gone." 15
It was between three and four o'clock in the afternoon
when this took place.

I told him to rise, dress himself, and take supper with
his family. He did so. The next day I saw him in the 18
yard. Since then I have not seen him, but am informed
that he went to work in two weeks. The discharge from
the sore stopped, and the sore was healed. The diseased 21
condition had continued there ever since the injury was
received in boyhood.

Since his recovery I have been informed that his physi- 24
cian claims to have cured him, and that his mother has
been threatened with incarceration in an insane asylum
for saying: "It was none other than God and that woman 27
who healed him." I cannot attest the truth of that
report, but what I saw and did for that man, and what
his physician said of the case, occurred just as I have 30
narrated.

It has been demonstrated to me that Life is God

1 and that the might of omnipotent Spirit shares not its strength with matter or with human will. Reviewing this brief experience, I cannot fail to discern the coincidence of the spiritual idea of man with the divine Mind.

6 A change in human belief changes all the physical symptoms, and determines a case for better or for ^{Change of belief} worse. When one's false belief is corrected,

9 Truth sends a report of health over the body.

12 Destruction of the auditory nerve and paralysis of the optic nerve are not necessary to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would 15 presuppose man, who is immortal in spiritual understanding, a mortal in material belief.

18 The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It proves beyond a doubt that education constitutes this so-called mind, and that, in turn, 21 mortal mind manifests itself in the body by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of 24 seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description:

27 An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

30 His case proves material sense to be but a belief formed by education alone. The light which affords us joy gave

him a belief of intense pain. His eyes were inflamed by 1 the light. After the babbling boy had been taught to speak a few words, he asked to be taken back to his dun- 3 geon, and said that he should never be happy elsewhere. Outside of dismal darkness and cold silence he found no 6 peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent 9 retchings. All that gives pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for meta- 12 Useful knowledge physical Science and its divine Principle.

Whatever furnishes the semblance of an idea governed 15 by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. 18

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of it- 21 self, out of all that is mortal.

It is the tangled barbarisms of learning which we deplore, — the mere dogma, the speculative theory, the 24 nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes 27 and sentiments. Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for 30 improvement. Incorrect views lower the standard of truth.

1 If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has "sought out many inventions," but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

6 Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream. ^{Sin destroyed through suffering} Sin 9 alone brings death, for sin is the only element of destruction.

"Fear him which is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven.

Such books as will rule disease out of mortal mind, — 21 and so efface the images and thoughts of disease, instead of impressing them with forcible descriptions and medical details, — will help ^{Dangerous shoals avoided} 24 to abate sickness and to destroy it.

Many a hopeless case of disease is induced by a single *post mortem* examination, — not from infection nor from 27 contact with material virus, but from the fear of the disease and from the image brought before the mind; it is a mental state, which is afterwards outlined on the 30 body.

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giv-

ing names to diseases and by printing long descriptions 1
which mirror images of disease distinctly in thought. A
new name for an ailment affects people like a
Parisian name for a novel garment. Every one 3
hastens to get it. A minutely described dis-
ease costs many a man his earthly days of comfort. What 6
a price for human knowledge! But the price does not ex-
ceed the original cost. God said of the tree of knowledge,
which bears the fruit of sin, disease, and death, "In the 9
day that thou eatest thereof thou shalt surely die."

Pangs
caused by
the press

The less that is said of physical structure and laws, and 12
the more that is thought and said about moral
and spiritual law, the higher will be the stand-
ard of living and the farther mortals will be re-
moved from imbecility or disease. 15

Higher
standard
for mortals

We should master fear, instead of cultivating it. It
was the ignorance of our forefathers in the departments
of knowledge now broadcast in the earth, that made them 18
hardier than our trained physiologists, more honest than
our sleek politicians.

We are told that the simple food our forefathers ate 21
helped to make them healthy, but that is a mistake.
Their diet would not cure dyspepsia at this
period. With rules of health in the head 24
and the most digestible food in the stomach, there would
still be dyspeptics. Many of the effeminate constitutions
of our time will never grow robust until individual opin- 27
ions improve and mortal belief loses some portion of its
error.

Diet and
dyspepsia

The doctor's mind reaches that of his patient. The 30
doctor should suppress his fear of disease, else his belief
in its reality and fatality will harm his patients even more

1 than his calomel and morphine, for the higher stratum of mortal mind has in belief more power to harm man than
3 ^{Harm done by physicians} the substratum, matter. A patient hears the doctor's verdict as a criminal hears his death-sentence. The patient may seem calm under it, but he is
6 not. His fortitude may sustain him, but his fear, which has already developed the disease that is gaining the mastery, is increased by the physician's words.

9 The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then
12 ^{Disease depicted} fills in his delineations with sketches from text-
books. It is better to prevent disease from forming in mortal mind afterwards to appear on the body; but to do this requires attention. The thought of
15 disease is formed before one sees a doctor and before the doctor undertakes to dispel it by a counter-irritant, — perhaps by a blister, by the application of caustic or
18 croton oil, or by a surgical operation. Again, giving another direction to faith, the physician prescribes drugs, until the elasticity of mortal thought haply causes a
21 vigorous reaction upon itself, and reproduces a picture of healthy and harmonious formations.

A patient's belief is more or less moulded and formed
24 by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger thoughts rule the
27 weaker. Hence the importance that doctors be Christian Scientists.

Because the muscles of the blacksmith's arm are
30 ^{Mind over matter} strongly developed, it does not follow that exercise has produced this result or that a less used arm must be weak. If matter were the cause

of action, and if muscles, without volition of mortal 1
mind, could lift the hammer and strike the anvil, it
might be thought true that hammering would enlarge 3
the muscles. The trip-hammer is not increased in size
by exercise. Why not, since muscles are as material as
wood and iron? Because nobody believes that mind is 6
producing such a result on the hammer.

Muscles are not self-acting. If mind does not move
them, they are motionless. Hence the great fact that 9
Mind alone enlarges and empowers man through its
mandate, — by reason of its demand for and supply of
power. Not because of muscular exercise, but by rea- 12
son of the blacksmith's faith in exercise, his arm becomes
stronger.

Mortals develop their own bodies or make them sick, 15
according as they influence them through mortal mind.
To know whether this development is produced
consciously or unconsciously, is of less impor- Latent fear
subdued 18
tance than a knowledge of the fact. The feats of the gym-
nast prove that latent mental fears are subdued by him.
The devotion of thought to an honest achievement makes 21
the achievement possible. Exceptions only confirm this
rule, proving that failure is occasioned by a too feeble
faith. 24

Had Blondin believed it impossible to walk the rope
over Niagara's abyss of waters, he could never have
done it. His belief that he could do it gave his thought- 27
forces, called muscles, their flexibility and power which
the unscientific might attribute to a lubricating oil. His
fear must have disappeared before his power of putting 30
resolve into action could appear.

When Homer sang of the Grecian gods, Olympus was

1 dark, but through his verse the gods became alive in a
nation's belief. Pagan worship began with muscularity,
3 ^{Homer and Moses} but the law of Sinai lifted thought into the
song of David. Moses advanced a nation to
the worship of God in Spirit instead of matter, and il-
6 lustrated the grand human capacities of being bestowed
by immortal Mind.

Whoever is incompetent to explain Soul would be wise
9 not to undertake the explanation of body. Life is, always
A mortal has been, and ever will be independent of
not man matter; for Life is God, and man is the idea
12 of God, not formed materially but spiritually, and not
subject to decay and dust. The Psalmist said: "Thou
madest him to have dominion over the works of Thy
15 hands. Thou hast put all things under his feet."

The great truth in the Science of being, that the real
man was, is, and ever shall be perfect, is incontrovertible;
18 for if man is the image, reflection, of God, he is neither
inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit
21 is the so-called human soul or spirit, in other words
the five senses, — the flesh that warreth against Spirit.
These so-called material senses must yield to the infinite
24 Spirit, named God.

St. Paul said: "For I determined not to know any-
thing among you, save Jesus Christ, and him crucified."
27 (I Cor. ii. 2.) Christian Science says: I am determined
not to know anything among you, save Jesus Christ, and
him glorified.

CHAPTER VIII

FOOTSTEPS OF TRUTH

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. — PSALMS.

THE best sermon ever preached is Truth practised ¹ and demonstrated by the destruction of sin, sickness, and death. Knowing this and knowing too ³ Practical preaching that one affection would be supreme in us and take the lead in our lives, Jesus said, “No man can serve two masters.” ⁶

We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and “all things are become new.” Passions, selfishness, ⁹ false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good. ¹²

We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when ^{The uses of truth} the winds of God blow, we shall not hug our ¹⁵ tatters close about us.

The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis. ¹⁸

Grafting holiness upon unholiness, supposing that sin

1 can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

3 The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

6 If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense,

9 ^{Divine} _{study} they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through

12 the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

15 Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being,

18 ^{Harmonious} _{life-work} God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly

21 experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.

24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where

27 ^{Belief and} _{practice} Truth should "much more abound." We admit that God has almighty power, is "a very present help in trouble;" and yet we rely on a drug or hypnotism to heal disease, as if senseless matter or erring mortal mind had more power than omnipotent Spirit.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

fatal pulmonary disease; as though evil could overbear 1
 the law of Love, and check the reward for doing good. In the Science of Christianity, Mind — omnipotence — has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy. 6

If God were understood instead of being merely believed, this understanding would establish health. The accusation of the rabbis, "He made himself the Son of God," was really the justification of Jesus, for to the Christian the only true spirit is Godlike. This thought incites to a more exalted worship and self-abnegation. Spiritual perception brings out the possibilities of being, destroys reliance on aught but God, and so makes man the image of his Maker in deed and in truth. 9

We are prone to believe either in more than one Supreme Ruler or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when evil has overtaxed the belief of life in matter and destroyed it, then mortals believe that the deathless Principle, or Soul, escapes from matter and lives on; but this is not true. Death is not a stepping-stone to Life, immortality, and bliss. The so-called sinner is a suicide. 18
 Sin kills the sinner and will continue to kill him so long as he sins. The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain. 27

God, divine good, does not kill a man in order to give him eternal Life, for God alone is man's life. God is at

^{Sure}
reward of
righteousness

3

6

9

^{Our}
belief and
understanding

12

15

^{Suicide}
and sin

30

1 once the centre and circumference of being. It is evil that dies; good dies not.

3 All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal

6 ^{Spirit the only intelligence and substance} error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely,

9 Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

12 The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though

15 so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.

18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits,

21 ^{Unscientific theories} they are corrupt. When will the ages understand the Ego, and realize only one God, one Mind or intelligence?

False and self-assertive theories have given sinners the

24 notion that they can create what God cannot, — namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine

27 Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all Mind*.

30 The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such

utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with disease, — all because of their blindness, their false sense concerning God and man. 6

When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God, be unmasked? When will it be understood that matter has neither intelligence, life, nor sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation? 9

Befogged in error (the error of believing that matter can be intelligent for good or evil), we can catch clear glimpses of God only as the mists disperse, or as they melt into such thinness that we perceive the divine image in some word or deed which indicates the true idea, — the supremacy and reality of good, the nothingness and unreality of evil. 15 21

When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels where selfishness reigns. 27

Selfishness tips the beam of human existence towards the side of error, not towards Truth. Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter. 30

When we fully understand our relation to the Divine,

Creation perfect

Perceiving the divine image

Redemption from selfishness

1 we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment

6 ^{Will-power} _{unrighteous} and free the lower propensities. It is the province of spiritual sense to govern man.

Material, erring, human thought acts injuriously both 9 upon the body and through it.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while 12 the exercise of the sentiments — hope, faith, love — is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

15 In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, — Spirit, not matter, being the 18 source of supply.

Does God send sickness, giving the mother her child for the brief space of a few years and then taking it away 21 ^{Birth and} _{death unreal} by death? Is God creating anew what He has already created? The Scriptures are definite on this point, declaring that His work was *finished*, 24 nothing is new to God, and that it was *good*.

Can there be any birth or death for man, the spiritual image and likeness of God? Instead of God sending 27 sickness and death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes 30 and subsequently correct them. God does not cause man to sin, to be sick, or to die.

There are evil beliefs, often called evil spirits; but

these evils are not Spirit, for there is no evil in Spirit. 1
 Because God is Spirit, evil becomes more apparent and
 obnoxious proportionately as we advance spir- No evil
in Spirit 3
 itually, until it disappears from our lives.
 This fact proves our position, for every scientific state-
 ment in Christianity has its proof. Error of statement 6
 leads to error in action.

God is not the creator of an evil mind. Indeed, evil
 is not Mind. We must learn that evil is the awful decep- 9
 tion and unreality of existence. Evil is not Subordination
of evil
 supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit 12
 secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man.

Body is not first and Soul last, nor is evil mightier than 15
 good. The Science of being repudiates self- Evident
impossibilities
 evident impossibilities, such as the amalgama- 18
 tion of Truth and error in cause or effect. Science sepa-
 rates the tares and wheat in time of harvest.

There is but one primal cause. Therefore there can
 be no effect from any other cause, and there can be no 21
 reality in aught which does not proceed from this great and only cause. Sin, sickness, dis- One primal
cause
 ease, and death belong not to the Science of being. They 24
 are the errors, which presuppose the absence of Truth,
 Life, or Love.

The spiritual reality is the scientific fact in all things. 27
 The spiritual fact, repeated in the action of man and the
 whole universe, is harmonious and is the ideal of Truth.
 Spiritual facts are not inverted; the opposite discord, 30
 which bears no resemblance to spirituality, is not real.
 The only evidence of this inversion is obtained from

1 suppositional error, which affords no proof of God, Spirit, or of the spiritual creation. Material sense defines all things materially, and has a finite sense of the infinite.

6 The Scriptures say, "In Him we live, and move, and have our being." What then is this seeming power, in-

9 ^{Seemingly independent authority} dependent of God, which causes disease and cures it? What is it but an error of belief, —

12 a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very anti-

15 pole of immortal Mind, of Truth, and of spiritual law. It is not in accordance with the goodness of God's char-

acter that He should make man sick, then leave man to heal himself; it is absurd to suppose that matter can both

18 cause and cure disease, or that Spirit, God, produces disease and leaves the remedy to matter.

John Young of Edinburgh writes: "God is the father of mind, and of nothing else." Such an utterance is

21 "the voice of one crying in the wilderness" of human beliefs and preparing the way of Science. Let us learn

24 of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, — the reign and rule of

universal harmony, which cannot be lost nor remain forever unseen.

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal

27 ^{Sickness as only thought} man possesses this body, and he makes it harmonious or discordant according to the

30 images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should

banish all thoughts of disease and sin and of other beliefs

included in matter. Man, being immortal, has a perfect 1 indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as ignorance, *fear*, or human will governs mortals. 3

Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, 6 the life and light of all its own vast creation; and man is tributary to divine Mind. The ^{Allness of Truth} material and mortal body or mind is not the man. 9

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the 12 Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind. Nearness, not distance, lends enchantment to this view. 15

The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, 18 distances, and revolutions of the celestial ^{Spiritual translation} bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the 21 translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal. 24

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law 27 or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit. 30

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works

1 over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted by the translation of
 3 the spiritual original into the language which human thought can comprehend.

6 The Principle and proof of Christianity are discerned by spiritual sense. They are set forth in Jesus' demon-
 strations, which show — by his healing the sick, casting out evils, and destroying death,
 9 ^{Jesus'} disregard of matter "the last enemy that shall be destroyed," — his disregard of matter and its so-called laws.

12 Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the 15 divine Mind on human minds and bodies and giving a better understanding of Soul and salvation. Jesus healed sickness and sin by one and the same metaphysical 18 process.

21 The expression *mortal mind* is really a solecism, for Mind is immortal, and Truth pierces the error of mortality. ^{Mind not mortal} as a sunbeam penetrates the cloud. Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal.
 24 Error soweth the wind and reapeth the whirlwind.

27 What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is the so-called mortal mind which voices this and appears to itself to make good its claim. To mortal sense, sin and suffering are real, but immortal sense includes no evil nor pestilence. Because immortal sense has no error of sense, it has no sense of error; therefore it is without a destructive element.

If brain, nerves, stomach, are intelligent, — if they talk 1 to us, tell us their condition, and report how they feel, — then Spirit and matter, Truth and error, commingle 3 and produce sickness and health, good and evil, life and death; and who shall say whether Truth or error is the greater? 6

The sensations of the body must either be the sensations of a so-called mortal mind or of matter. Nerves are not mind. Is it not provable that Mind is 9 ^{Matter} not *mortal* and that matter has no sensation? ^{sensationless} Is it not equally true that matter does not appear in the spiritual understanding of being? 12

The sensation of sickness and the impulse to sin seem to obtain in mortal mind. When a tear starts, does not this so-called mind produce the effect seen in the lachry- 15 mal gland? Without mortal mind, the tear could not appear; and this action shows the nature of all so-called material cause and effect. 18

It should no longer be said in Israel that “the fathers have eaten sour grapes, and the children’s teeth are set on edge.” Sympathy with error should disappear. The 21 transfer of the thoughts of one erring mind to another, Science renders impossible.

If it is true that nerves have sensation, that matter has 24 intelligence, that the material organism causes the eyes to see and the ears to hear, then, when the body is dematerialized, these faculties must be lost, 27 ^{Nerves} ^{painless} for their immortality is not in Spirit; whereas the fact is that only through dematerialization and spiritualization of thought can these faculties be conceived of as 30 immortal.

Nerves are not the source of pain or pleasure. We

1 suffer or enjoy in our dreams, but this pain or pleasure
2 is not communicated through a nerve. A tooth which has
3 been extracted sometimes aches again in belief, and the
4 pain seems to be in its old place. A limb which has been
5 amputated has continued in belief to pain the owner. If
6 the sensation of pain in the limb can return, can be pro-
longed, why cannot the limb reappear?

7 Why need pain, rather than pleasure, come to this mor-
8 tal sense? Because the memory of pain is more vivid
9 than the memory of pleasure. I have seen an unwitting
10 attempt to scratch the end of a finger which had been cut
11 off for months. When the nerve is gone, which we say
12 was the occasion of pain, and the pain still remains, it
13 proves sensation to be in the mortal mind, not in matter.
14 Reverse the process; take away this so-called mind instead
15 of a piece of the flesh, and the nerves have no sensation.

16 Mortals have a modus of their own, undirected and un-
17 sustained by God. They produce a rose through seed and

18 ^{Human}
_{falsities} soil, and bring the rose into contact with the
19 olfactory nerves that they may smell it. In
20 legerdemain and credulous frenzy, mortals believe that
21 unseen spirits produce the flowers. God alone makes
22 and clothes the lilies of the field, and this He does by
23 means of Mind, not matter.

24 Because all the methods of Mind are not understood,
25 we say the lips or hands must move in order to convey
26 ^{No miracles}
_{in Mind-}
_{methods} thought, that the undulations of the air convey
27 sound, and possibly that other methods involve
28 so-called miracles. The realities of being, its
29 normal action, and the origin of all things are unseen to
30 mortal sense; whereas the unreal and imitative move-
ments of mortal belief, which would reverse the immortal

modus and action, are styled the real. Whoever contradicts this mortal mind supposition of reality is called a deceiver, or is said to be deceived. Of a man it has been said, "As he thinketh in his heart, so is he;" hence as a man spiritually *understandeth*, so is he in truth.

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist apart from this mortal and material conception. God, good, is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material theories partially paralyze this attraction towards infinite and eternal good by an opposite attraction towards the finite, temporary, and discordant.

Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul — through spiritual understanding.

Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew. This was even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine.

Before human knowledge dipped to its depths into a false sense of things, — into belief in material origins which discard the one Mind and true source of being, —

Good
indefinable

15
9

Music,
rhythm of
head and
heart

24

27

1 it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the 3 primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence 6 before his material senses, he could never have "walked with God," nor been guided into the demonstration of life eternal.

9 Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. The material senses, like Adam, originate in matter and 12 ^{Adam and the senses} return to dust, — are proved non-intelligent.

They go out as they came in, for they are still the error, not the truth of being. When it is learned that the spiritual sense, and not the material, conveys the impressions 15 of Mind to man, then being will be understood and found to be harmonious.

18 We bow down to matter, and entertain finite thoughts of God like the pagan idolater. Mortals are inclined to 21 ^{Idolatrous illusions} fear and to obey what they consider a material body more than they do a spiritual God. All material knowledge, like the original "tree of knowledge," multiplies their pains, for mortal illusions would rob God, 24 slay man, and meanwhile would spread their table with cannibal tidbits and give thanks.

How transient a sense is mortal sight, when a wound on 27 the retina may end the power of light and lens! But the ^{The senses of Soul} real sight or sense is not lost. Neither age nor accident can interfere with the senses of Soul, 30 and there are no other real senses. It is evident that the body as matter has no sensation of its own, and there is no oblivion for Soul and its faculties. Spirit's senses are with-

out pain, and they are forever at peace. Nothing can hide 1 from them the harmony of all things and the might and permanence of Truth. 3

If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists. Soul and matter are at variance from the 6 ^{Real being never lost} very necessity of their opposite natures. Mortals are unacquainted with the reality of existence, because matter 9 and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God, is never for an 12 instant deprived of the light and might of intelligence and Life.

We are sometimes led to believe that darkness is as real 15 as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of 18 ^{Light and darkness} which darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love. 21

With its divine proof, Science reverses the evidence of material sense. Every quality and condition of mortality is lost, swallowed up in immortality. Mortal man is the 24 antipode of immortal man in origin, in existence, and in his relation to God.

Because he understood the superiority and immor- 27 tality of good, Socrates feared not the hemlock poison. Even the faith of his philosophy spurned phys- 30 ^{Faith of Socrates} ical timidity. Having sought man's spiritual state, he recognized the immortality of man. The ignorance and malice of the age would have killed the vener-

1 able philosopher because of his faith in Soul and his indifference to the body.

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such strange issues? Here theories cease, and Science unveils the mystery and solves the problem of man. Error bites the heel of truth, but cannot kill truth. Truth bruises the head of error — destroys error.

6 9 Spirituality lays open siege to materialism. On which side are we fighting?

The understanding that the Ego is Mind, and that 12 there is but one Mind or intelligence, begins at once to 15 ^{Servants and masters} destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in 18 submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good 21 and evil.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to 24 be the rule of existence, while health would seem the exception; death the inevitable, and life a paradox. Paul asked: "What concord hath Christ with Belial?" (2 Cor- 27 inthians vi. 15.)

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body, 30 ^{Personal identity} and to be present with the Lord." Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its

own likeness. The loss of man's identity through the 1 understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to 3 conclude that individual musical tones are lost in the origin of harmony.

Medical schools may inform us that the healing work 6 of Christian Science and Paul's peculiar Christian conversion and experience, — which prove Mind ^{Paul's} experience 9 to be scientifically distinct from matter, — are indications of unnatural mental and bodily conditions, even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my 12 saying, he shall never see death!" and "Henceforth know we no man after the flesh!"

That scientific methods are superior to others, is 15 seen by their effects. When you have once conquered a diseased condition of the body through ^{Fatigue is} mental 18 Mind, that condition never recurs, and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine meta- 21 physics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control. The scientific and 24 permanent remedy for fatigue is to learn the power of Mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary 27 and heavy-laden.

You say, "Toil fatigues me." But what is this *me*? Is it muscle or mind? Which is tired and so speaks? 30 Without mind, could the muscles be tired? Do the muscles talk, or do you talk for them? Matter is non-

1 intelligent. Mortal mind does the false talking, and that which affirms weariness, made that weariness.

3 You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the ^{Mind never weary} human mind says of the body, the body, like 6 the inanimate wheel, would never be weary.

7 The consciousness of Truth rests us more than hours of repose in unconsciousness.

9 The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, 12 ^{Coalition of sin and sickness} hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that 15 the body can be sick independently of mortal mind and that the divine Mind has no jurisdiction over the body.

16 Why pray for the recovery of the sick, if you are without 18 out faith in God's willingness and ability to heal them?

19 ^{Sickness akin to sin} If you do believe in God, why do you substitute drugs for the Almighty's power, and 21 employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever-present help?

22 Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, as having sensation or power.

23 The Scriptures say, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." The meaning of that passage is not 26 perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the truth of being, all disease,

pain, weakness, weariness, sorrow, sin, death, will be 1 unknown, and the mortal dream will forever cease. My method of treating fatigue applies to all bodily ailments, 3 since Mind should be, and is, supreme, absolute, and final.

In mathematics, we do not multiply when we should 6 subtract, and then say the product is correct. No more can we say in Science that muscles give strength, that nerves give pain or pleasure, or that matter ^{Affirmation and result} 9 governs, and then expect that the result will be harmony. Not muscles, nerves, nor bones, but mortal mind makes the whole body "sick, and the whole heart faint;" whereas 12 divine Mind heals.

When this is understood, we shall never affirm concerning the body what we do not wish to have manifested. We 15 shall not call the body weak, if we would have it strong; for the belief in feebleness must obtain in the human mind before it can be made manifest on the body, and 18 the destruction of the belief will be the removal of its effects. Science includes no rule of discord, but governs harmoniously. "The wish," says the poet, "is ever father 21 to the thought."

We may hear a sweet melody, and yet misunderstand the science that governs it. Those who are healed 24 through metaphysical Science, not comprehending the Principle of the cure, may misun- ^{Scientific beginning} 27 derstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to Him alone. Entire immunity from the belief in sin, suffering, and death may not be reached at this period, but we may look 30 for an abatement of these evils; and this scientific beginning is in the right direction.

1 We hear it said: "I exercise daily in the open air. I
take cold baths, in order to overcome a predisposition to
3 ^{Hygiene} _{ineffectual} take cold; and yet I have continual colds,
6 catarrh, and cough." Such admissions ought
to open people's eyes to the inefficacy of material hygiene,
and induce sufferers to look in other directions for cause
and cure.

Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars 12 amid the blasts; he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. 15 Colds, coughs, and contagion are engendered solely by human theories.

18 Mortal mind produces its own phenomena, and then ^{The reflex} _{phenomena} charges them to something else, — like a kitten glancing into the mirror at itself and thinking 21 it sees another kitten.

A clergyman once adopted a diet of bread and water to increase his spirituality. Finding his health failing, 24 he gave up his abstinence, and advised others never to try dietetics for growth in grace.

The belief that either fasting or feasting makes men 27 better morally or physically is one of the fruits of "the ^{Volition} _{far-reaching} tree of the knowledge of good and evil," concerning which God said, "Thou shalt not eat 30 of it." Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, blood, etc., as directly as the volition or will moves the hand.

I knew a person who when quite a child adopted the 1
 Graham system to cure dyspepsia. For many years, he
 ate only bread and vegetables, and drank noth-
 ing but water. His dyspepsia increasing, he
 decided that his diet should be more rigid, and
 thereafter he partook of but one meal in twenty-four 3
 hours, this meal consisting of only a thin slice of bread
 without water. His physician also recommended that
 he should not wet his parched throat until three hours 6
 after eating. He passed many weary years in hunger
 and weakness, almost in starvation, and finally made up
 his mind to die, having exhausted the skill of the doctors, 9
 who kindly informed him that death was indeed his only
 alternative. At this point Christian Science saved him,
 and he is now in perfect health without a vestige of the 15
 old complaint.

He learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; 18
 that God never decreed disease, — never ordained a law
 that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom, and it is equally 21
 far from Science, in which being is sustained by God, Mind.
 These truths, opening his eyes, relieved his stomach, and
 he ate without suffering, “giving God thanks;” but he 24
 never enjoyed his food as he had imagined he would
 when, still the slave of matter, he thought of the flesh-pots of Egypt, feeling childhood’s hunger and undis- 27
 plined by self-denial and divine Science.

This new-born understanding, that neither food nor
 the stomach, without the consent of mortal 30
 mind, can make one suffer, brings with it an-
 other lesson, — that gluttony is a sensual illusion, and

Starvation
and
dyspepsia

Mind and
stomach

1 that this phantasm of mortal mind disappears as we better
2 apprehend our spiritual existence and ascend the ladder
3 of life.

4 This person learned that food affects the body only
5 as mortal mind has its material methods of working, one
6 of which is to believe that proper food supplies nutriment
7 and strength to the human system. He learned also that
8 mortal mind makes a mortal body, whereas Truth re-
9 generates this fleshly mind and feeds thought with the
bread of Life.

10 Food had less power to help or to hurt him after he
11 had availed himself of the fact that Mind governs man,
12 and he also had less faith in the so-called pleasures and
13 pains of matter. Taking less thought about what he
14 should eat or drink, consulting the stomach less about
15 the economy of living and God more, he recovered
16 strength and flesh rapidly. For many years he had
17 been kept alive, as was believed, only by the strictest ad-
18 herence to hygiene and drugs, and yet he continued ill
19 all the while. Now he dropped drugs and material
20 hygiene, and was well.

21 He learned that a dyspeptic was very far from being
22 the image and likeness of God, — far from having “do-
23 minion over the fish of the sea, and over the fowl of the
24 air, and over the cattle,” if eating a bit of animal flesh
could overpower him. He finally concluded that God
25 never made a dyspeptic, while fear, hygiene, physiology,
26 and physics had made him one, contrary to His commands.

27 In seeking a cure for dyspepsia consult matter not at
28 ^{Life only in Spirit} all, and eat what is set before you, “asking
29 no question for conscience sake.” We must
30 destroy the false belief that life and intelligence are in

matter, and plant ourselves upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit.

Matter does not express Spirit. God is infinite omnipresent Spirit. If Spirit is *all* and is everywhere, what and where is matter? Remember that truth is greater than error, and we cannot put the greater into the less. Soul is Spirit, and Spirit is greater than body. If Spirit were once within the body, Spirit would be finite, and therefore could not be Spirit.

The question, "What is Truth," convulses the world. Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to "give it pause." "If the blind lead the blind, both shall fall into the ditch."

The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws.

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity

1 is increasing and the power of sin diminishing, for the
world feels the alterative effect of truth through every
3 pore.

As the crude footprints of the past disappear from the
dissolving paths of the present, we shall better understand
6 the Science which governs these changes, and shall plant
our feet on firmer ground. Every sensuous pleasure or
9 pain is self-destroyed through suffering. There should
be painless progress, attended by life and peace instead
of discord and death.

In the record of nineteen centuries, there are sects
12 many but not enough Christianity. Centuries ago re-

<sup>Sectarianism
and
opposition</sup> ligionists were ready to hail an anthropomor-
phic God, and array His vicegerent with pomp
15 and splendor; but this was not the manner
of truth's appearing. Of old the cross was truth's cen-
tral sign, and it is to-day. The modern lash is less
18 material than the Roman scourge, but it is equally as
cutting. Cold disdain, stubborn resistance, opposition
from church, state laws, and the press, are still the har-
21 bingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrat-
ing justice and meeting the needs of mortals in sickness
24 and in health, stands at the door of this age, knocking
for admission. Will you open or close the door upon this
angel visitant, who cometh in the quiet of meekness, as he
27 came of old to the patriarch at noonday?

Truth brings the elements of liberty. On its banner
is the Soul-inspired motto, "Slavery is abolished." The
30 <sup>Mental
emancipation</sup> power of God brings deliverance to the cap-
itive. No power can withstand divine Love.
What is this supposed power, which opposes itself to God?

Whence cometh it? What is it that binds man with iron 1
shackles to sin, sickness, and death? Whatever enslaves
man is opposed to the divine government. Truth makes 3
man free.

You may know when first Truth leads by the few-
ness and faithfulness of its followers. Thus it is that 6
the march of time bears onward freedom's ^{Truth's}
banner. The powers of this world will fight, ^{ordeal}
and will command their sentinels not to let truth pass 9
the guard until it subscribes to their systems; but Science,
heeding not the pointed bayonet, marches on. There is
always some tumult, but there is a rallying to truth's 12
standard.

The history of our country, like all history, illustrates
the might of Mind, and shows human power to be propor- 15
tionate to its embodiment of right thinking. A ^{Immortal}
few immortal sentences, breathing the omnipo- ^{sentences}
tence of divine justice, have been potent to break despotic 18
fetters and abolish the whipping-post and slave market;
but oppression neither went down in blood, nor did the
breath of freedom come from the cannon's mouth. Love 21
is the liberator.

Legally to abolish unpaid servitude in the United
States was hard; but the abolition of mental slavery is 24
a more difficult task. The despotic tenden- ^{Slavery}
cies, inherent in mortal mind and always ger- ^{abolished}
minating in new forms of tyranny, must be rooted out 27
through the action of the divine Mind.

Men and women of all climes and races are still in
bondage to material sense, ignorant how to obtain their 30
freedom. The rights of man were vindicated in a single
section and on the lowest plane of human life, when Afri-

1 can slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a
 3 world-wide slavery, found on higher planes of existence and under more subtle and depraving forms.

6 The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of
 Liberty's crusade this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment
 9 of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not
 12 through human warfare, not with bayonet and blood, but through Christ's divine Science.

15 God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not
 Cramping systems made through code or creed, but in demonstration of "on earth peace, good-will toward men."

18 Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright
 21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

24 The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of
 27 House of bondage their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land

of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.

I saw that the law of mortal belief included all error, and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the claims of the enslaving senses must be denied and superseded. The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power, — an ignorance that is the foundation of continued bondage and of human suffering.

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.

Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the way. Citizens of the world, accept the "glorious liberty of the children of God," and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being.

If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in

1 direct opposition to them and in defiance of all material conditions.

3 The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact 6 ^{No fleshly heredity} of being were learned, — namely, that nothing inharmonious can enter being, for Life is God.

Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the 9 right, we shall have no dangerous inheritances, and fleshly ills will disappear.

The enslavement of man is not legitimate. It will 12 cease when man enters into his heritage of freedom, his

^{God-given dominion} God-given dominion over the material senses. Mortals will some day assert their freedom in

15 the name of Almighty God. Then they will control their own bodies through the understanding of divine Science.

Dropping their present beliefs, they will recognize harmony as the spiritual reality and discord as the material 18 unreality.

If we follow the command of our Master, "Take no 21 thought for your life," we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with 24 Truth.

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dis- 27 ^{Priestly pride humbled} honor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It should have 30 humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

If Mind is not the master of sin, sickness, and death, 1 they are immortal, for it is already proved that matter has not destroyed them, but is their basis and 3 support.

We should hesitate to say that Jehovah sins or suffers; but if sin and suffering are realities of being, whence did 6 they emanate? God made all that was made, and Mind signifies God, — infinity, not finity. ^{No union of opposites} Not far removed from infidelity is the belief which 9 unites such opposites as sickness and health; holiness and unholiness, calls both the offspring of spirit, and at the same time admits that Spirit is God, — vir- 12 tually declaring Him good in one instance and evil in another.

By universal consent, mortal belief has constituted 15 itself a law to bind mortals to sickness, sin, and death. This customary belief is misnamed material ^{Self-constituted} law, and the individual who upholds it is mis- 18 taken in theory and in practice. The so-called law of mortal mind, conjectural and speculative, is made void by the law of immortal Mind, and false law should be 21 trampled under foot.

If God causes man to be sick, sickness must be good, and its opposite, health, must be evil, for all that He 24 makes is good and will stand forever. If the ^{Sickness from} _{mortal mind} transgression of God's law produces sickness, it is right to be sick; and we cannot if we would, and should 27 not if we could, annul the decrees of wisdom. It is the transgression of a belief of mortal mind, not of a law of matter nor of divine Mind, which causes the belief of sick- 30 ness. The remedy is Truth, not matter, — the truth that disease is *unreal*.

1 If sickness is real, it belongs to immortality; if true,
it is a part of Truth. Would you attempt with drugs,
3 or without, to destroy a quality or condition of Truth?
But if sickness and sin are illusions, the awakening from
this mortal dream, or illusion, will bring us into health,
6 holiness, and immortality. This awakening is the for-
ever coming of Christ, the advanced appearing of Truth,
which casts out error and heals the sick. This is the sal-
9 vation which comes through God, the divine Principle,
Love, as demonstrated by Jesus.

It would be contrary to our highest ideas of God to
12 suppose Him capable of first arranging law and causation
God never so as to bring about certain evil results, and
inconsistent then punishing the helpless victims of His vo-
15 lition for doing what they could not avoid doing. Good
is not, cannot be, the author of experimental sins. God,
good, can no more produce sickness than goodness can
18 cause evil and health occasion disease.

Does wisdom make blunders which must afterwards
be rectified by man? Does a law of God produce sick-
21 ness, and can man put that law under his feet
Mental narcotics by healing sickness? According to Holy Writ,
the sick are never really healed by drugs, hygiene, or any
24 material method. These merely evade the question.
They are soothing syrups to put children to sleep, satisfy
mortal belief, and quiet fear.

27 We think that we are healed when a disease disap-
pears, though it is liable to reappear; but we are never
The true thoroughly healed until the liability to be
30 healing ill is removed. So-called mortal mind or the
mind of mortals being the remote, predisposing, and
the exciting cause of all suffering, the cause of disease

must be obliterated through Christ in divine Science, or 1
the so-called physical senses will get the victory.

Unless an ill is rightly met and fairly overcome by 3
Truth, the ill is never conquered. If God destroys not
sin, sickness, and death, they are not de-
stroyed in the mind of mortals, but seem to <sup>Destruction
of all evil</sup> 6
this so-called mind to be immortal. What God cannot
do, man need not attempt. If God heals not the sick,
they are not healed, for no lesser power equals the infinite 9
All-power; but God, Truth, Life, Love, does heal the
sick through the prayer of the righteous.

If God makes sin, if good produces evil, if truth results 12
in error, then Science and Christianity are helpless; but
there are no antagonistic powers nor laws, spiritual or
material, creating and governing man through perpetual 15
warfare. God is not the author of mortal discords.
Therefore we accept the conclusion that discords have
only a fabulous existence, are mortal beliefs which divine 18
Truth and Love destroy.

To hold yourself superior to sin, because God made
you superior to it and governs man, is true wisdom. To 21
fear sin is to misunderstand the power of Love
and the divine Science of being in man's rela-
tion to God, — to doubt His government and <sup>Superiority
to sickness
and sin</sup> 24
distrust His omnipotent care. To hold yourself superior
to sickness and death is equally wise, and is in accordance
with divine Science. To fear them is impossible, when 27
you fully apprehend God and know that they are no part
of His creation.

Man, governed by his Maker, having no other Mind, — 30
planted on the Evangelist's statement that "all things
were made by Him [the Word of God]; and without

1 Him was not anything made that was made," — can triumph over sin, sickness, and death.

3 Many theories relative to God and man neither make man harmonious nor God lovable. The beliefs we com-
monly entertain about happiness and life

6 ^{Denials of} _{divine power} afford no scatheless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.

9 Scripture informs us that "with God all things are possible," — all good is possible to Spirit; but our prevalent theories practically deny this, and make healing

12 possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false, but religions which contradict its Principle are

15 false.

In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice. He referred man's harmony to Mind, not to matter, and never tried to make of none effect the sentence of God, which sealed God's condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the

^{Signs} _{following} so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

There is neither place nor opportunity in Science for error

of any sort. Every day makes its demands upon us for 1 higher proofs rather than professions of Christian power. These proofs consist solely in the destruction 3 of sin, sickness, and death by the power of ^{Profession and proof} Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law de- 6 mands of us only what we can certainly fulfil.

In the midst of imperfection, perfection is seen and acknowledged only by degrees. The ages must slowly 9 work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth, — not even “the Perfection gained slowly 12 Son but the Father;” but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won. 15

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, — the sign material, — how much more should ye 18 discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual 21 idea which corrects and destroys them. To reveal this truth was our Master’s mission to all mankind, including the hearts which rejected him. 24

When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of 27 truth upon the sick. The counter fact relative to any disease is required to cure it. The utterance of truth is designed to rebuke and destroy error. Why 30 should truth not be efficient in sickness, which is solely the result of inharmony?

1 Spiritual draughts heal, while material lotions interfere with truth, even as ritualism and creed hamper spirituality. If we trust matter, we distrust Spirit.

2 Whatever inspires with wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family
6 ^{Crumbs of comfort} with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

9 We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers. We should love our enemies
12 ^{Hospitality to health and good} and help them on the basis of the Golden Rule; but avoid casting pearls before those who trample
15 them under foot, thereby robbing both themselves and others.

If mortals would keep proper ward over mortal mind,
18 the brood of evils which infest it would be cleared out.

21 ^{Cleansing the mind} We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease. The present codes of human systems disappoint the weary searcher after a divine theology, adequate to the right education of human
24 thought.

Sin and disease must be thought before they can be manifested. You must control evil thoughts in the first
27 instance, or they will control you in the second. Jesus declared that to look with desire on forbidden objects was to break a moral precept. He laid great stress on the
30 action of the human mind, unseen to the senses.

Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and

malicious purposes cannot go forth, like wandering pollen, 1 from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence. 3 Better suffer a doctor infected with smallpox to attend you than to be treated mentally by one who does not obey the requirements of divine Science. 6

The teachers of schools and the readers in churches should be selected with as direct reference to their morals as to their learning or their correct reading. Nurseries of character should be strongly garrisoned with virtue. School-examinations are one-sided; it is not so much academic education, as a moral and spiritual culture, which lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate. 18

Physicians, whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides to health and hope. To the tremblers on the brink of death, who understand not the divine Truth which is Life and perpetuates being, physicians should be able to teach it. Then when the soul is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the true idea of spiritual power. 27

Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts. Love of Christianity, rather

Teachers' functions

9

Physicians' privilege

21

Clergymen's duty

30

1 than love of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, 3 but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect.

6 Is it not professional reputation and emolument rather than the dignity of God's laws, which many leaders seek? Do not inferior motives induce the infuriated attacks on 9 individuals, who reiterate Christ's teachings in support of his proof by example that the divine Mind heals sickness as well as sin?

12 A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould 15 ^{A mother's responsibility} it, either after a model odious to herself or through divine influence, "according to the pattern showed to thee in the mount." Hence the importance 18 of Christian Science, from which we learn of the one Mind and of the availability of good as the remedy for every woe.

21 Children should obey their parents; insubordination is an evil, blighting the buddings of self-government.

24 ^{Children's tractability} Parents should teach their children at the earliest possible period the truths of health and holiness. Children are more tractable than adults, and learn more readily to love the simple verities that will 27 make them happy and good.

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While 30 age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides towards Truth.

A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off with laughing eyes, she presently added, "Mamma, my finger is not a bit sore." 6

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted. 9

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available. 15 18

Some invalids are unwilling to know the facts or to hear about the fallacy of matter and its supposed laws. 24 They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do more for them than they are willing to admit the only living and true God can do. Impatient at your explanation, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences. 27 30

Soil and
seed

Teaching
children

Deluded
invalids

1 Motives and acts are not rightly valued before they are understood. It is well to wait till those whom you would
3 ^{Patient waiting} benefit are ready for the blessing, for Science
well as in the material universe.

6 To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one
9 to be Christian. Losing her crucifix, the Roman Catholic girl said, "I have nothing left but Christ." "If God be
for us, who can be against us?"

12 To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal
15 ^{Unimproved opportunities} chamber of wisdom there will come the warning, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try
18 to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe be-
21 cause we suffer severely from error.

Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves
24 all for Christ forsakes popularity and gains Christianity.

Society is a foolish juror, listening only to one side of the case. Justice often comes too late to secure a verdict.

27 ^{Society and intolerance} People with mental work before them have no time for gossip about false law or testimony. To reconstruct timid justice and place the fact above the
30 falsehood, is the work of time.

The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, — the

demonstration by which sin and sickness are destroyed. 1
The sects, which endured the lash of their predecessors,
in their turn lay it upon those who are in advance of 3
creeds.

Take away wealth, fame, and social organizations,
which weigh not one jot in the balance of God, and we 6
get clearer views of Principle. Break up ^{Right views}
cliques, level wealth with honesty, let worth ^{of humanity}
be judged according to wisdom, and we get better views 9
of humanity.

The wicked man is not the ruler of his upright
neighbor. Let it be understood that success in error is 12
defeat in Truth. The watchword of Christian Science
is Scriptural: "Let the wicked forsake his way, and the
unrighteous man his thoughts." 15

To ascertain our progress, we must learn where our
affections are placed and whom we acknowledge and
obey as God. If divine Love is becoming ^{Standpoint} 18
nearer, dearer, and more real to us, matter is ^{revealed}
then submitting to Spirit. The objects we pursue and
the spirit we manifest reveal our standpoint, and show 21
what we are winning.

Mortal mind is the acknowledged seat of human mo-
tives. It forms material concepts and produces every 24
discordant action of the body. If action pro- ^{Antagonistic}
ceeds from the divine Mind, action is harmo- ^{sources}
nious. If it comes from erring mortal mind, it is discord- 27
ant and ends in sin, sickness, death. Those two opposite
sources never mingle in fount or stream. The perfect
Mind sends forth perfection, for God is Mind. Imper- 30
fect mortal mind sends forth its own resemblances, of
which the wise man said, "All is vanity."

1 Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions,
3 ^{Some lessons from nature} sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, — all point to Mind, the spiritual
6 intelligence they reflect. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light.

In the order of Science, in which the Principle is above what it reflects, all is one grand concord. Change this
12 ^{Perpetual motion} statement, suppose Mind to be governed by matter or Soul in body, and you lose the keynote of being, and there is continual discord. Mind is
15 perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on eternally.

18 Mortals move onward towards good or evil as time glides on. If mortals are not progressive, past failures
will be repeated until all wrong work is effaced or rectified. If at present satisfied with
21 ^{Progress demanded} wrong-doing, we must learn to loathe it. If at present content with idleness, we must become dissatisfied with
24 it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.

27 In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method
30 of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul.

“Whom the Lord loveth He chasteneth.” He, who 1 knows God’s will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who 3 refuses obedience to God, is chastened by Love.

Sensual treasures are laid up “where moth and rust doth corrupt.” Mortality is their doom. Sin breaks in 6 upon them, and carries off their fleeting joys. The sensualist’s affections are as imaginary, ^{The doom of sin} whimsical, and unreal as his pleasures. Falsehood, envy, 9 hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin! 12

The Bible teaches transformation of the body by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt ^{Spirit transforms} a river of ice. The error of the ages is preaching without practice. 15 18

The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, “If ye love me, keep 21 my commandments.”

One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We 24 should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all 27 the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration. 30

It is “easier for a camel to go through the eye of a needle,” than for sinful beliefs to enter the kingdom of

1 heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material
3 ^{Spiritual baptism} beliefs and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest."

6 Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

9 There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

12 ^{The one only way} Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant 18 of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.

21 The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: "They parted my raiment among 24 ^{Divided vestments} them, and for my vesture they did cast lots." The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or 27 superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.

30 The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide

spiritual ignorance from the world, but we can never 1
succeed in the Science and demonstration of spiritual
good through ignorance or hypocrisy. 3

The divine Love, which made harmless the poisonous
viper, which delivered men from the boiling oil, from
the fiery furnace, from the jaws of the lion, 6
can heal the sick in every age and triumph <sup>Ancient
and modern
miracles</sup> 9
over sin and death. It crowned the demon-
strations of Jesus with unsurpassed power and love. But
the same "Mind . . . which was also in Christ Jesus"
must always accompany the letter of Science in order to
confirm and repeat the ancient demonstrations of prophets 12
and apostles. That those wonders are not more com-
monly repeated to-day, arises not so much from lack of
desire as from lack of spiritual growth. 15

The clay cannot reply to the potter. The head, heart,
lungs, and limbs do not inform us that they are dizzy,
diseased, consumptive, or lame. If this in- 18
formation is conveyed, mortal mind conveys <sup>Mental
telegraphy</sup> it. Neither immortal and unerring Mind nor matter,
the inanimate substratum of mortal mind, can carry 21
on such telegraphy; for God is "of purer eyes than
to behold evil," and matter has neither intelligence nor
sensation. 24

Truth has no consciousness of error. Love has no
sense of hatred. Life has no partnership <sup>Annihilation
of error</sup> 27
with death. Truth, Life, and Love are a law
of annihilation to everything unlike themselves, because
they declare nothing except God.

Sickness, sin, and death are not the fruits of Life. 30
They are inharmonies which Truth destroys. Perfection
does not animate imperfection. Inasmuch as God is

1 good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is
 3 ^{Deformity and perfection} not real, but is illusion, the mirage of error. Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never
 6 fearing nor obeying error in any form.

If we were to derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness would have no abiding-place in man, and the worms would rob him of the flesh; but Paul writes: "The law of the Spirit of life in Christ Jesus hath
 12 made me free from the law of sin and death."

Man undergoing birth, maturity, and decay is like the beasts and vegetables, — subject to laws of decay. If
 15 ^{Man never less than man} man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition;
 18 but man was never more nor less than man.

If man flickers out in death or springs from matter into being, there must be an instant when God is without His
 21 entire manifestation, — when there is no full reflection of the infinite Mind.

Man in Science is neither young nor old. He has
 24 neither birth nor death. He is not a beast, a vegetable,
^{Man not evolved} nor a migratory mind. He does not pass from matter to Mind, from the mortal to the immortal, from evil to good, or from good to evil. Such admissions cast us headlong into darkness and dogma. Even Shakespeare's poetry pictures age as infancy, as
 30 helplessness and decadence, instead of assigning to man the everlasting grandeur and immortality of development, power, and prestige.

The error of thinking that we are growing old, and the 1 benefits of destroying that illusion, are illustrated in a sketch from the history of an English woman, published 3 in the London medical magazine called *The Lancet*.

Disappointed in love in her early years, she became 6 insane and lost all account of time. Believing that she was still living in the same hour which parted her from her lover, taking no note of years, ^{Perpetual youth} she stood daily before the window watching for her 9 lover's coming. In this mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travellers saw her when she was 12 seventy-four, and supposed her to be a young woman. She had no care-lined face, no wrinkles nor gray hair, but youth sat gently on cheek and brow. Asked to guess her 15 age, those unacquainted with her history conjectured that she must be under twenty.

This instance of youth preserved furnishes a useful 18 hint, upon which a Franklin might work with more certainty than when he coaxed the enamoured lightning from the clouds. Years had not made her old, because 21 she had taken no cognizance of passing time nor thought of herself as growing old. The bodily results of her belief that she was young manifested the influence of such a be- 24 lief. She could not age while believing herself young, for the mental state governed the physical.

Impossibilities never occur. One instance like the 27 foregoing proves it possible to be young at seventy-four; and the primary of that illustration makes it plain that decrepitude is not according to law, nor is it a necessity of 30 nature, but an illusion.

The infinite never began nor will it ever end. Mind

1 and its formations can never be annihilated. Man is not
a pendulum, swinging between evil and good, joy and
3 sorrow, sickness and health, life and death.
6 ^{Man}_{reflects God} Life and its faculties are not measured by
calendars. The perfect and immortal are the eternal
6 likeness of their Maker. Man is by no means a material
germ rising from the imperfect and endeavoring to reach
Spirit above his origin. The stream rises no higher than
9 its source.

12 The measurement of life by solar years robs youth and
gives ugliness to age. The radiant sun of virtue and truth
12 coexists with being. Manhood is its eternal noon, un-
dimmed by a declining sun. As the physical and mate-
rial, the transient sense of beauty fades, the radiance of
15 Spirit should dawn upon the enraptured sense with bright
and imperishable glories.

18 Never record ages. Chronological data are no part
18 of the vast forever. Time-tables of birth and death are
21 ^{Undesirable}_{records} so many conspiracies against manhood and
womanhood. Except for the error of meas-
uring and limiting all that is good and beautiful, man
would enjoy more than threescore years and ten and
still maintain his vigor, freshness, and promise. Man,
24 governed by immortal Mind, is always beautiful and
grand. Each succeeding year unfolds wisdom, beauty,
and holiness.

27 Life is eternal. We should find this out, and begin the
demonstration thereof. Life and goodness are immortal.

30 ^{True life}_{eternal} Let us then shape our views of existence into
loveliness, freshness, and continuity, rather
than into age and blight.

Acute and chronic beliefs reproduce their own types.

The acute belief of physical life comes on at a remote 1 period, and is not so disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, 3 sight and teeth. A woman of eighty-five, whom I knew, had a return of sight. Another woman at ninety had new teeth, incisors, cuspids, bi- 6 cuspids, and one molar. One man at sixty had retained his full set of upper and lower teeth without a decaying cavity. 9

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion 12 form the transient standards of mortals. Im- ^{Eternal} ^{beauty} mortality, exempt from age or decay, has a glory of its own, — the radiance of Soul. Immortal men and women 15 are models of spiritual sense, drawn by perfect Mind and reflecting those higher conceptions of loveliness which transcend all material sense. 18

Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which 21 dwells forever in the eternal Mind and re- ^{The divine} ^{loveliness} reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal 24 with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness. 27

The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal over age and decay. 30

The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure

1 in the body into the unchanging calm and glorious freedom of spiritual harmony.

3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Men and women of riper 6 ^{Love's} _{endowment} years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom. Immortal Mind feeds the body with supernal 9 freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.

12 The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors, 15 ^{Mental} _{sculpture} working at various forms, moulding and chiselling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious 18 sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline 21 and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect 27 ^{Perfect} _{models} models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, 30 health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

Let us accept Science, relinquish all theories based on 1 sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that 3 one perfect, producing His own models of excellence.

Let the “male and female” of God’s creating appear. Let us feel the divine energy of Spirit, bringing us into 6 newness of life and recognizing no mortal nor material power as able to destroy. Let us re-^{Renewed selfhood} joice that we are subject to the divine “powers that be.” 9 Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological.

Mind is not the author of matter, and the creator of 12 ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is the infinite, and infinity never began, will never end, and 15 includes nothing unlike God. Whence then is soulless matter?

Life is, like Christ, “the same yesterday, and to-day, 18 and forever.” Organization and time have nothing to do with Life. You say, “I dreamed last night.” What a mistake is that! The I is Spirit. God ^{Illusive dreams} 21 never slumbers, and His likeness never dreams. Mortals are the Adam dreamers.

Sleep and apathy are phases of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are the thoughts of mortals when awake. The night-dream has 27 less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal. 30

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We

1 run into error when we divide Soul into souls, multiply Mind into minds and suppose error to be mind, then mind

3 ^{Philosophical blunders} to be in matter and matter to be a lawgiver, unintelligence to act like intelligence, and mortality to be the matrix of immortality.

6 Mortal existence is a dream; mortal existence has no real entity, but saith "It is I." Spirit is the Ego which ^{Spirit the one Ego} never dreams, but understands all things;

9 which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego.

12 Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God.

Mortal body and mind are one, and that one is called man; but a mortal is not man, for man is immortal. A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep.

18 When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. To the observer, the body lies listless, undisturbed, and sensationless, and the mind seems to be absent.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream?

24 There cannot be, since whatever appears to be a mortal man is a mortal dream. Take away the mortal mind, and matter has no more sense as a man than it has as 27 a tree. But the spiritual, real man is immortal.

Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snowflakes, 30 and drift to the ground. Science reveals Life as not being at the mercy of death, nor will Science admit that happiness is ever the sport of circumstance.

Error is not real, hence it is not more imperative 1
as it hastens towards self-destruction. The so-called
belief of mortal mind apparent as an abscess 3
should not grow more painful before it suppu- ^{Error} _{self-destroyed}
rates, neither should a fever become more severe before
it ends. 6

Fright is so great at certain stages of mortal belief
as to drive belief into new paths. In the illusion of
death, mortals wake to the knowledge of two 9
facts: (1) that they are not dead; (2) that ^{Illusion} _{of death}
they have but passed the portals of a new belief. Truth
works out the nothingness of error in just these ways. 12
Sickness, as well as sin, is an error that Christ, Truth,
alone can destroy.

We must learn how mankind govern the body, — 15
whether through faith in hygiene, in drugs, or in will-
power. We should learn whether they govern
the body through a belief in the necessity of 18
sickness and death, sin and pardon, or govern
it from the higher understanding that the divine Mind
makes perfect, acts upon the so-called human mind 21
through truth, leads the human mind to relinquish all
error, to find the divine Mind to be the only Mind,
and the healer of sin, disease, death. This process of 24
higher spiritual understanding improves mankind until
error disappears, and nothing is left which deserves to
perish or to be punished. 27

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can at-
tain harmony. Inharmonious beliefs, which 30
rob Mind, calling it matter, and deify their ^{Spiritual} _{ignorance}
own notions, imprison themselves in what they create.

1 They are at war with Science, and as our Master said,
2 "If a kingdom be divided against itself, that kingdom
3 cannot stand."

Human ignorance of Mind and of the recuperative energies of Truth occasions the only skepticism regarding the pathology and theology of Christian Science.

When false human beliefs learn even a little of their own falsity, they begin to disappear. A knowledge of
9 ^{Eternal man}_{recognized} error and of its operations must precede that understanding of Truth which destroys error,
10 until the entire mortal, material error finally disappears,
11 and the eternal verity, man created by and of Spirit,
12 is understood and recognized as the true likeness of his Maker.

15 The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

18 I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude
21 ^{Testimony of sense} detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How
24 sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God,
27 may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of
30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

likeness. He reflects the infinite understanding, for I am 1
 Infinity. The beauty of holiness, the perfection of being,
 imperishable glory, — all are Mine, for I am 3
 God. I give immortality to man, for I am ^{Testimony}
^{of Soul} 3
 Truth. I include and impart all bliss, for I am Love.
 I give life, without beginning and without end, for I am 6
 Life. I am supreme and give all, for I am Mind. I am
 the substance of all, because I AM THAT I AM.

I hope, dear reader, I am leading you into the under- 9
 standing of your divine rights, your heaven-bestowed har-
 mony, — that, as you read, you see there is no
 cause (outside of erring, mortal, material sense 12
 which is not power) able to make you sick or
 sinful; and I hope that you are conquering this false sense.
 Knowing the falsity of so-called material sense, you can 15
 assert your prerogative to overcome the belief in sin, dis-
 ease, or death.

If you believe in and practise wrong knowingly, you 18
 can at once change your course and do right. Matter can
 make no opposition to right endeavors against
 sin or sickness, for matter is inert, mindless. 21
 Also, if you believe yourself diseased, you can
 alter this wrong belief and action without hindrance from
 the body. 24

Do not believe in any supposed necessity for sin, dis-
 ease, or death, knowing (as you ought to know) that God
 never requires obedience to a so-called material law, for 27
 no such law exists. The belief in sin and death is de-
 stroyed by the law of God, which is the law of Life in-
 stead of death, of harmony instead of discord, of Spirit 30
 instead of the flesh.

The divine demand, “Be ye therefore perfect,” is sci-

1 entific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching
3 ^{Patience and final perfection} and praying, can "run, and not be weary; . . . walk, and not faint," who gain good rapidly and hold their position, or attain slowly and
6 yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being
9 clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs
12 our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of
15 being, is doing much.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, 18 for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly 21 to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.

24 If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise?

27 If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms.

30 ^{The cross and crown} Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God.

CHAPTER IX

CREATION

*Thy throne is established of old:
Thou art from everlasting.* — PSALMS.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — PAUL.

ETERNAL Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression. “Let there be light,” is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres. The mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind.

Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with material sense, mortals take limited views of all things. That God is corporeal or material, no man should affirm.

The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead. Eye hath not seen Spirit, nor hath ear heard His voice.

Inadequate theories of creation

3

6

9

Finite views of Deity

12

15

1 Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, 3 ^{No material creation} thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal. All 6 things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe, including man.

9 The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM. 12 "Hear, O Israel: the Lord our God is one Lord."

The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity, nor can 15 ^{No divine corporeality} He be understood aright through mortal concepts. The precise form of God must be of small importance in comparison with the sublime question, What is infinite Mind or divine Love?

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will 21 in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

24 No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of 27 Christianity.

A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or the vastness of infinity. A mind originating from a 30 ^{Limitless Mind} finite or material source must be limited and finite. Infinite Mind is the creator, and creation is the

infinite image or idea emanating from this Mind. If 1
Mind is within and without all things, then all is Mind;
and this definition is scientific. 3

If matter, so-called, is substance, then Spirit, matter's unlikeness, must be shadow; and shadow cannot produce substance. The theory that Spirit is not the only substance and creator is pantheistic heterodoxy, which ultimates in sickness, sin, and death; it is the belief in a bodily soul and a material mind, a soul governed by the body and a mind in matter. This belief is shallow pantheism. 6

Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle, — in other words, divine Love, — is the father of the rain, "who hath begotten the drops of dew," who bringeth "forth Mazzaroth in his season," and guideth "Arcturus with his sons." 12 15 18 21

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth. 24 27

It would require an infinite form to contain infinite Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image and

1 likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of

3 ^{Infinite physique impossible} limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a

6 material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief.

9 Man is more than a material form with a mind inside, ^{Infinity's reflection} which must escape from its environments in order to be immortal. Man reflects infinity,

12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from 15 a boundless basis. Mind manifests all that exists in the infinitude of Truth. We know no more of man as the true divine image and likeness, than we know of 18 God.

The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material so-called senses 21 have no cognizance of either Principle or its idea. The human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and 24 God.

Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him 27 ^{Individual permanency} belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his 30 high estate.

Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the

generic term *man*. Man is not absorbed in Deity, and 1 man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, soli- ^{God's man} ^{discerned} 3 tary idea, for he represents infinite Mind, the sum of all substance.

In divine Science, man is the true image of God. The 6 divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would 9 allow, — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Prin- 12 ciple and idea, — perfect God and perfect man, — as the basis of thought and demonstration.

If man was once perfect but has now lost his perfection, 15 then mortals have never beheld in man the reflex image of God. The *lost* image is no image. The true likeness cannot be lost in divine reflection. ^{The divine image not lost} 18 Understanding this, Jesus said: “Be ye there- 21 fore perfect, even as your Father which is in heaven is perfect.”

Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works spiritually, not materially. Brain or matter 24 never formed a human concept. Vibration is not intelligence; hence it is not a creator. Immortal ideas, pure, perfect, and enduring, are transmitted by 27 the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious 30 results.

Deducing one's conclusions as to man from imperfec-

1 tion instead of perfection, one can no more arrive at the
2 true conception or understanding of man, and make him-
3 self like it, than the sculptor can perfect his outlines from
4 an imperfect model, or the painter can depict the form
5 and face of Jesus, while holding in thought the character
6 of Judas.

7 The conceptions of mortal, erring thought must give
8 way to the ideal of all that is perfect and eternal. Through
9 ^{Spiritual} _{discovery} many generations human beliefs will be attain-
10 ing diviner conceptions, and the immortal and
11 perfect model of God's creation will finally be seen as
12 the only true conception of being.

13 Science reveals the possibility of achieving all good,
14 and sets mortals at work to discover what God has already
15 done; but distrust of one's ability to gain the goodness
16 desired and to bring out better and higher results, often
17 hampers the trial of one's wings and ensures failure at the
18 outset.

19 ^{Requisite} _{change of} _{our ideals} Mortals must change their ideals in order to improve
20 their models. A sick body is evolved from
21 sick thoughts. Sickness, disease, and death
22 proceed from fear. Sensualism evolves bad
23 physical and moral conditions.

24 Selfishness and sensualism are educated in mortal
25 mind by the thoughts ever recurring to one's self, by
26 conversation about the body, and by the expectation of
27 perpetual pleasure or pain from it; and this education
28 is at the expense of spiritual growth. If we array
29 thought in mortal vestures, it must lose its immortal
30 nature.

If we look to the body for pleasure, we find pain; for
Life, we find death; for Truth, we find error; for Spirit,

we find its opposite, matter. Now reverse this action. 1
 Look away from the body into Truth and Love, <sup>Thoughts
are things</sup> 3
 the Principle of all happiness, harmony, and
 immortality. Hold thought steadfastly to the enduring,
 the good, and the true, and you will bring these
 into your experience proportionably to their occupancy 6
 of your thoughts.

The effect of mortal mind on health and happiness is
 seen in this: If one turns away from the body with such 9
 absorbed interest as to forget it, the body <sup>Unreality
of pain</sup>
 experiences no pain. Under the strong im-
 pulse of a desire to perform his part, a noted actor was 12
 accustomed night after night to go upon the stage and
 sustain his appointed task, walking about as actively
 as the youngest member of the company. This old man 15
 was so lame that he hobbled every day to the theatre, and
 sat aching in his chair till his cue was spoken, — a signal
 which made him as oblivious of physical infirmity as if 18
 he had inhaled chloroform, though he was in the full pos-
 session of his so-called senses.

Detach sense from the body, or matter, which is only 21
 a form of human belief, and you may learn the meaning
 of God, or good, and the nature of the immu-
 table and immortal. Breaking away from the <sup>Immutable
identity
of man</sup> 24
 mutations of time and sense, you will neither
 lose the solid objects and ends of life nor your own iden-
 tity. Fixing your gaze on the realities supernal, you will 27
 rise to the spiritual consciousness of being, even as the bird
 which has burst from the egg and preens its wings for a
 skyward flight. 30

We should forget our bodies in remembering good and
 the human race. Good demands of man every hour, in

1 which to work out the problem of being. Consecration to good does not lessen man's dependence on God, but
 3 ^{Forgetfulness} _{of self} heightens it. Neither does consecration diminish man's obligations to God, but shows the paramount necessity of meeting them. Christian
 6 Science takes naught from the perfection of God, but it ascribes to Him the entire glory. By putting "off the old man with his deeds," mortals "put on immortality."
 9 We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings — our efforts to find
 12 life and truth in matter — and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-
 15 like man to reach the absolute centre and circumference of his being.

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo

^{The true} _{sense} Job's thought, when the supposed pain and pleasure of matter cease to predominate. They

21 will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God.
 24 Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

27 The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every

^{Mind the} _{only cause} concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

Mortals are egotists. They believe themselves to be 1 independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation. 6

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling 9 to earth because he has not tasted heaven. ^{Mortal man a mis-creator} Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create 12 good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a 15 semi-god. His “touch turns hope to dust, the dust we all have trod.” He might say in Bible language: “The good that I would, I do not: but the evil which I would 18 not, *that I do.*”

There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery 21 of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its 24 cloister with amazement and attempts to pattern the infinite.

The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal 30 consciousness of creation.

The fading forms of matter, the mortal body and ma-

1 terial earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their
 3 ^{Mind's true} _{camera} perfection in Spirit appear. The crude crea-
 tions of mortal thought must finally give place
 to the glorious forms which we sometimes behold in the
 6 camera of divine Mind, when the mental picture is spir-
 itual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things.
 9 Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we
 12 must act as possessing all power from Him in whom we have our being.

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were
 15 ^{Self.} _{completeness} invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-com-
 18 pleteness, finding all in God, good, and needing no other consciousness.

Spirit and its formations are the only realities of being.
 21 Matter disappears under the microscope of Spirit. Sin is unsustained by Truth, and sickness and death were overcome by Jesus, who proved
 24 ^{Spiritual} _{proofs of} _{existence} them to be forms of error. Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace
 27 which comes from an all-absorbing spiritual love.

When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and under-
 30 stand God's creation, — all the glories of earth and heaven and man.

The universe of Spirit is peopled with spiritual beings,

and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off.

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

The senses represent birth as untimely and death as irresistible, as if man were a weed growing apace or a flower withered by the sun and nipped by untimely frosts; but this is true only of a mortal, not of a man in God's image and likeness. The truth of being is perennial, and the error is unreal and obsolete.

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual.

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections

1 from sense to Soul, where the creations of God are good,
 3 ^{Decapitation}_{of error} "rejoicing the heart." Such is the sword of
 Science, with which Truth decapitates error,
 materiality giving place to man's higher individuality and
 destiny.

6 Would existence without personal friends be to you
 a blank? Then the time will come when you will be
 9 ^{Uses of}_{adversity} solitary, left without sympathy; but this
 seeming vacuum is already filled with divine

12 Love. When this hour of development comes, even if
 you cling to a sense of personal joys, spiritual Love will
 15 force you to accept what best promotes your growth.

Friends will betray and enemies will slander, until the
 15 lesson is sufficient to exalt you; for "man's extremity
 is God's opportunity." The author has experienced the
 foregoing prophecy and its blessings. Thus He teaches
 mortals to lay down their fleshliness and gain spirituality.

18 This is done through self-abnegation. Universal Love
 is the divine way in Christian Science.

The sinner makes his own hell by doing evil, and the
 21 saint his own heaven by doing right. The opposite per-
 secutions of material sense, aiding evil with evil, would
 deceive the very elect.

24 Mortals must follow Jesus' sayings and his demonstra-
 tions, which dominate the flesh. Perfect and infinite

27 ^{Beatific}_{presence} Mind enthroned is heaven. The evil beliefs
 which originate in mortals are hell. Man is the
 idea of Spirit; he reflects the beatific presence, illumining
 the universe with light. Man is deathless, spiritual. He
 30 is above sin or frailty. He does not cross the barriers
 of time into the vast forever of Life, but he coexists with
 God and the universe.

Every object in material thought will be destroyed, but 1 the spiritual idea, whose substance is in Mind, is eternal. The offspring of God start not from matter ^{The infinitude of God} 3 or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue. God is one. The allness of Deity is His oneness. Generically man is one, 6 and specifically man means all men.

It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must 9 have had children prior to Adam. The great I AM made all "that was made." Hence man and the spiritual universe coexist with God. 12

Christian Scientists understand that, in a religious sense, they have the same authority for the appellative mother, as for that of brother and sister. Jesus said: 15 "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." 18

When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must 21 be counterfeits of Truth. Thought is bor- ^{Waymarks to eternal Truth} rowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, 24 in which all error disappears in celestial Truth. The robes of Spirit are "white and glistering," like the raiment of Christ. Even in this world, therefore, "let thy garments be always white." "Blessed is the man that endureth [overcometh] temptation: for when he is tried, [proved faithful], he shall receive the crown of life, 30 which the Lord hath promised to them that love him."

(James i. 12.)

CHAPTER X

SCIENCE OF BEING

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.
—JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! —
MARTIN LUTHER.

1 IN the material world, thought has brought to light
1 with great rapidity many useful wonders. With
3 like activity have thought's swift pinions been rising
6 towards the realm of the real, to the spiritual
Materialistic challenge cause of those lower things which give im-
pulse to inquiry. Belief in a material basis, from
9 which may be deduced all rationality, is slowly yielding
12 to the idea of a metaphysical basis, looking away from
Goliath.

In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific meta-
15 Confusion confounded physics, for their arguments are based on the false testimony of the material senses as
18 well as on the facts of Mind. These semi-metaphysical

systems are one and all pantheistic, and savor of Pan- 1 demonium, a house divided against itself.

From first to last the supposed coexistence of Mind 3 and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the 6 unity and the reality of good, the unreality, the nothingness, of evil.

Human philosophy has made God manlike. Christian 9 Science makes man Godlike. The first is error; the latter is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense 15 for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense, — they are good and eternal.

The testimony of the material senses is neither absolute- 21 nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Biblical foundations 24 Science of Mind. Other foundations there are none. All other systems — systems based wholly or partly on knowledge gained through the material senses — are reeds 27 shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first theory, that matter is everything, is quite as

Rejected theories

30

1 reasonable as the second, that Mind and matter coexist
2 and cooperate. One only of the following statements can
3 be true: (1) that everything is matter; (2) that every-
4 thing is Mind. Which one is it?

5 Matter and Mind are opposites. One is contrary to
6 the other in its very nature and essence; hence both can-
7 not be real. If one is real, the other must be unreal. Only
8 by understanding that there is but one power, — not two
9 powers, matter and Mind, — are scientific and logical
10 conclusions reached. Few deny the hypothesis that in-
11 telligence, apart from man and matter, governs the uni-
12 verse; and it is generally admitted that this intelligence
13 is the eternal Mind or divine Principle, Love.

14 The prophets of old looked for something higher than
15 ^{Prophetic}
16 ^{ignorance} the systems of their times; hence their fore-
17 sight of the new dispensation of Truth. But
18 they knew not what would be the precise nature of the
19 teaching and demonstration of God, divine Mind, in His
20 more infinite meanings, — the demonstration which was
21 to destroy sin, sickness, and death, establish the definition
22 of omnipotence, and maintain the Science of Spirit.

23 The pride of priesthood is the prince of this world. It
24 has nothing in Christ. Meekness and charity have divine
25 authority. Mortals think wickedly; consequently they
26 are wicked. They think sickly thoughts, and so become
27 sick. If sin makes sinners, Truth and Love alone can
28 unmake them. If a sense of disease produces suffering
29 and a sense of ease antidotes suffering, disease is mental,
30 not material. Hence the fact that the human mind alone
31 suffers, is sick, and that the divine Mind alone heals.

32 The life of Christ Jesus was not miraculous, but it was
33 indigenous to his spirituality, — the good soil wherein the

seed of Truth springs up and bears much fruit. Christ's 1 Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with 3 the Scriptures and uniting all periods in the design of God. Neither emasculation, illusion, nor insubordination exists in divine Science. 6

Jesus instructed his disciples whereby to heal the sick through Mind instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, 9 casting out all inharmony.

In Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not 12 a supernatural gift to those learners, but the ^{Studio}_{disciples} result of their cultivated spiritual understand- ing of the divine Science, which their Master demonstrated 15 by healing the sick and sinning. Hence the universal application of his saying: "Neither pray I for these alone, but for them also which shall believe on me [understand 18 me] through their word."

Our Master said, "But the Comforter . . . shall teach you all things." When the Science of Christianity 21 appears, it will lead you into all truth. The ^{New Testament}_{basis} Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is 24 its outcome.

Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity 27 now, as aforetime, to learn and to practise ^{Modern}_{evangel} Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power. 30 But, as Paul says, "How shall they hear without a preacher? and how shall they preach, except they be

1 sent?" If sent, how shall they preach, convert, and heal multitudes, except the people hear?
 3 The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only
 6 ^{Spirituality of Scripture} as we are honest, unselfish, loving, and meek.
 6 In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it. Jesus said:
 9 "Ye do err, not knowing the Scriptures." The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's
 12 Gospel.

Jesus' parable of "the sower" shows the care our Master took not to impart to dull ears and gross hearts
 15 the spiritual teachings which dulness and grossness could not accept. Reading the thoughts of the people, he said:
 "Give not that which is holy unto the dogs, neither cast
 18 ye your pearls before swine."

It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce
 21 ^{Unspiritual contrasts} of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity,
 24 which really attest the divine origin and operation of Christian Science. The triumphs of Christian Science are recorded in the destruction of error and evil, from which are
 27 propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.

Matter and its claims of sin, sickness, and death are 1 contrary to God, and cannot emanate from Him. There is no *material* truth. The physical senses can take no 3 cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Prin- 6 ciple of divine Science. Deductions from material hy- potheses are not scientific. They differ from real Science because they are not based on the divine law. 9

Divine Science reverses the false testimony of the ma-
terial senses, and thus tears away the foun-
dations of error. Hence the enmity between 12
Science and the senses, and the impossibility
of attaining perfect understanding till the errors of sense
are eliminated. 15

The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. Man is harmonious when governed by Soul. Hence the 18 importance of understanding the truth of being, which reveals the laws of spiritual existence.

God never ordained a material law to annul the spiritual 21 law. If there were such a material law, it would oppose the supremacy of Spirit, God, and impugn the 24 wisdom of the creator. Jesus walked on the ^{Spiritual law} _{the only law} waves, fed the multitude, healed the sick, and raised the dead in direct opposition to material laws. His acts were the demonstration of Science, overcoming the false claims 27 of material sense or law.

Science shows that material, conflicting mortal opin-
ions and beliefs emit the effects of error at all times, but 30
this atmosphere of mortal mind cannot be destructive to
morals and health when it is opposed promptly and per-

Science
versus
sense

1 sistantly by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain ex-
 3 ^{Material}
 ^{knowledge}
 ^{illusory} istence. Unnecessary knowledge gained from the five senses is only temporal, — the conception of mortal mind, the offspring of sense, not
 6 of Soul, Spirit, — and symbolizes all that is evil and perishable. *Natural science*, as it is commonly called, is not really natural nor scientific, because it is deduced from
 9 the evidence of the material senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

12 The senses of Spirit abide in Love, and they demon-
 strate Truth and Life. Hence Christianity and the Sci-
 15 ^{Five senses}
 ^{deceptive} ence which expounds it are based on spiritual
 understanding, and they supersede the so-
 called laws of matter. Jesus demonstrated this great
 18 verity. When what we erroneously term the five physical
 21 senses are misdirected, they are simply the manifested
 beliefs of mortal mind, which affirm that life, substance,
 and intelligence are material, instead of spiritual. These
 false beliefs and their products constitute the flesh, and
 the flesh wars against Spirit.

Divine Science is absolute, and permits no half-way
 24 position in learning its Principle and rule — establishing
 27 ^{Impossible}
 ^{partnership} it by demonstration. The conventional firm,
 called matter and mind, God never formed.
 Science and understanding, governed by the unerring and
 eternal Mind, destroy the imaginary copartnership, matter
 and mind, formed only to be destroyed in a manner and
 30 at a period as yet unknown. This suppositional partner-
 ship is already obsolete, for matter, examined in the light
 of divine metaphysics, disappears.

Matter has no life to lose, and Spirit never dies. A 1
 partnership of mind with matter would ignore omnipresent and omnipotent Mind. This shows that 3
 matter did not originate in God, Spirit, and is ^{Spirit the} ^{starting-point} not eternal. Therefore matter is neither substantial, living, 6
 nor intelligent. The starting-point of divine Science is
 that God, Spirit, is All-in-all, and that there is no other
 might nor Mind, — that God is Love, and therefore He
 is divine Principle. 9

To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, 12
 combine as one, — and are the Scriptural names ^{Divine} ^{synonyms} for God. All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are 15
 His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life 18
 but the divine; no good is, but the good God bestows.

Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is 21
 God, omnipotence, omnipresence, omniscience, ^{The divine} ^{completeness} — that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind. 24

Our material human theories are destitute of Science. The true understanding of God is spiritual. It robs the grave of victory. It destroys the false evidence that mis- 27
 leads thought and points to other gods, or other so-called powers, such as matter, disease, sin, and death, superior or contrary to the one Spirit. 30

Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick.

1 Having one God, one Mind, unfolds the power that
 heals the sick, and fulfils these sayings of Scripture, "I
 3 ^{Universal} am the Lord that healeth thee," and "I have
^{brotherhood} found a ransom." When the divine precepts
 are understood, they unfold the foundation of fellowship,
 6 in which one mind is not at war with another, but all have
 one Spirit, God, one intelligent source, in accordance with
 the Scriptural command: "Let this Mind be in you,
 9 which was also in Christ Jesus." Man and his Maker
 are correlated in divine Science, and real consciousness
 is cognizant only of the things of God.

12 The realization that all inharmony is unreal brings
 objects and thoughts into human view in their true light,
 and presents them as beautiful and immortal. Harmony
 15 in man is as real and immortal as in music. Discord is
 unreal and mortal.

If God is admitted to be the only Mind and Life,
 18 there ceases to be any opportunity for sin and death.

When we learn in Science how to be perfect
^{Perfection} _{requisite} even as our Father in heaven is perfect,
 21 thought is turned into new and healthy channels, —
 towards the contemplation of things immortal and away
 from materiality to the Principle of the universe, includ-
 24 ing harmonious man.

Material beliefs and spiritual understanding never
 mingle. The latter destroys the former. Discord is the
 27 *nothingness* named error. Harmony is the *somethingness*
 named Truth.

Nature and revelation inform us that like produces
 30 like. Divine Science does not gather grapes
^{Like} _{evolving like} from thorns nor figs from thistles. Intelligence
 never produces non-intelligence; but matter is

ever non-intelligent and therefore cannot spring from 1 intelligence. To all that is unlike unerring and eternal Mind, this Mind saith, "Thou shalt surely die;" and elsewhere the Scripture says that dust returns to dust. The non-intelligent relapses into its own unreality. Matter never produces mind. The immortal never produces the 6 mortal. Good cannot result in evil. As God Himself is good and is Spirit, goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal 9 error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and cannot be the outcome of an infinite God, good. 12

Natural history presents vegetables and animals as preserving their original species, — like reproducing like. A mineral is not produced by a vegetable nor the man 15 by the brute. In reproduction, the order of genus and species is preserved throughout the entire round of nature. This points to the spiritual truth and Science of being. 18 Error relies upon a reversal of this order, asserts that Spirit produces matter and matter produces all the ills of flesh, and therefore that good is the origin of evil. 21 These suppositions contradict even the order of material so-called science.

The realm of the real is Spirit. The unlikeness of Spirit 24 is matter, and the opposite of the real is not divine, — it is a human concept. Matter is an error of state- Material
error 27 ment. This error in the premise leads to errors in the conclusion in every statement into which it enters. Nothing we can say or believe regarding matter is immortal, for matter is temporal and is therefore a mortal phe- 30 nomenon, a human concept, sometimes beautiful, always erroneous.

1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.

3 ^{Substance}
^{versus}
^{supposition} Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The material senses oppose this, but there are no material senses, for matter has no mind. In Spirit there is no matter, even as in Truth there is no error, and in good no evil. It is a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite, all. Spirit can have no opposite.

12 That matter is substantial or has life and sensation, is one of the false beliefs of mortals, and exists only in a supposititious mortal consciousness. Hence,

15 ^{One cause}
^{supreme} as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission, — namely, that Spirit is not infinite and that matter is self-creative, self-existent, and eternal. From this it would follow that there are two eternal causes, warring forever

21 with each other; and yet we say that Spirit is supreme and all-presence.

The belief of the eternity of matter contradicts the demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in matter and must return to dust, — logic which would prove his annihilation.

All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the opposite of life, substance, and intelligence. Matter, with its mortality, cannot be substantial if Spirit is substantial and eternal. Which ought to

30 ^{Substance}
^{is Spirit}

be substance to us, — the erring, changing, and dying, 1 the mutable and mortal, or the unerring, immutable, and immortal? A New Testament writer plainly describes faith, a quality of mind, as “the *substance* of things hoped for.” 3

The doom of matter establishes the conclusion that 6 matter, slime, or protoplasm never originated in the immortal Mind, and is therefore not eternal. Matter is neither created by Mind nor for the 9 manifestation and support of Mind.

Ideas are tangible and real to immortal consciousness, and they have the advantage of being eternal. 12 Spirit and matter can neither coexist nor co-operate, and one can no more create the other than Truth can create error, or *vice versa*. 15

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is 18 in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love. 21

Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this 24 belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached only through the knowledge that there are not two 27 bases of being, matter and mind, but one alone, — Mind.

Pantheism, starting from a material sense of God, 30 seeks cause in effect, Principle in its idea, and life and intelligence in matter.

1 In the infinitude of Mind, matter must be unknown. Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*.

3 ^{The things of God are beautiful} From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come. All things beautiful and harmless are ideas of Mind. Mind creates and multiplies them, and the product must be mental.

9 Finite belief can never do justice to Truth in any direction. Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls.

15 Through this error, human belief comes to have "gods many and lords many." Moses declared as Jehovah's first command of the Ten: "Thou shalt have no other gods before me!" But behold the zeal of belief to establish the opposite error of many minds. The argument of the serpent in the allegory, "Ye shall be as gods," urges through every avenue the belief that Soul is in body, and that infinite Spirit, and Life, is in finite forms.

24 Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, 27 ^{Sensationless body} the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man, — through Mind, not matter. The only excuse for entertaining human opinions and rejecting the Science of being is our mortal ignorance of Spirit, — ignorance

which yields only to the understanding of divine Science, 1
 the understanding by which we enter into the kingdom
 of Truth on earth and learn that Spirit is infinite and 3
 supreme. Spirit and matter no more commingle than
 light and darkness. When one appears, the other dis-
 appears. 6

Error presupposes man to be both mind and matter.
 Divine Science contradicts the corporeal senses, rebukes
 mortal belief, and asks: What is the Ego, 9
 whence its origin and what its destiny? The ^{God and} _{His image} Ego-man is the reflection of the Ego-God; the Ego-man
 is the image and likeness of perfect Mind, Spirit, divine 12
 Principle.

The one Ego, the one Mind or Spirit called God, is
 infinite individuality, which supplies all form and come- 15
 liness and which reflects reality and divinity in individual
 spiritual man and things.

The mind supposed to exist in matter or beneath a 18
 skull bone is a myth, a misconceived sense and false
 conception as to man and Mind. When we put off the
 false sense for the true, and see that sin and mortality 21
 have neither Principle nor permanency, we shall learn
 that sin and mortality are without actual origin or right-
 ful existence. They are native nothingness, out of which 24
 error would simulate creation through a man formed from
 dust.

Divine Science does not put new wine into old bottles, 27
 Soul into matter, nor the infinite into the finite. Our
 false views of matter perish as we grasp ^{The true} new idea 30
 the facts of Spirit. The old belief must be
 cast out or the new idea will be spilled, and the in-
 spiration, which is to change our standpoint, will be

1 lost. Now, as of old, Truth casts out evils and heals the sick.

3 The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical
 6 ^{Figures of being} symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere
 9 represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal
 12 Mind and temporary material existence never unite in figure or in fact.

A straight line finds no abiding-place in a curve, and a
 15 curve finds no adjustment to a straight line. Similarly,
 18 ^{Opposite symbols} matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error has no foothold in Truth. Mind cannot pass into non-intelligence and matter, nor can non-intelligence become Soul. At no point can these opposites
 21 mingle or unite. Even though they seem to touch, one is still a curve and the other a straight line.

There is no inherent power in matter; for all that is
 24 material is a material, human, mortal thought, always governing itself erroneously.

Truth is the intelligence of immortal Mind. Error is
 27 the so-called intelligence of mortal mind.

Whatever indicates the fall of man or the opposite of God or God's absence, is the Adam-dream, which is neither
 30 ^{Truth is not inverted} Mind nor man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; but Truth is the light which

dispels error. As mortals begin to understand Spirit, 1 they give up the belief that there is any true existence apart from God. 3

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom "yesterday, and to-day, and forever." 6 ^{Source of all life and action} Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding. 12

But what say prevalent theories? They insist that Life, or God, is one and the same with material life so-called. They speak of both Truth and error as *mind*, 15 and of good and evil as *spirit*. They claim that to be life which is but the objective state of material sense, — such as the structural life of the tree and of material 18 man, — and deem this the manifestation of the one Life, God.

This false belief as to what really constitutes life so 21 detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, can- 24 ^{Spiritual structure} not be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated. We must receive the divine Principle in the under- 27 standing, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a 30 straight line a sphere.

Are mentality, immortality, consciousness, resident in

1 matter? It is not rational to say that Mind is infinite, but dwells in finiteness, — in matter, — or that matter is
3 infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite could be circumscribed within the finite, God would be
6 ^{Mind never limited} corporeal, and unlimited Mind would seem to spring from a limited body; but this is an
impossibility. Infinite Mind can have no starting-point,
9 and can return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin,
12 sickness, and death? Can matter recognize Mind?

15 ^{Material recognition impossible} Can infinite Mind recognize matter? Can the infinite dwell in the finite or know aught un-
like the infinite? Can Deity be known through the material senses? Can the material senses, which receive no direct evidence of Spirit, give correct testimony
18 as to spiritual life, truth, and love?

The answer to all these questions must forever be in the negative.

21 The physical senses can obtain no proof of God. They can neither see Spirit through the eye nor hear it through the ear, nor can they feel, taste, or smell Spirit.
24 ^{Our physical insensibility to Spirit} Even the more subtle and misnamed material elements are beyond the cognizance of these senses, and are known only by the effects commonly attributed to them.

According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind.
30 Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man.

Matter is not sentient and cannot be cognizant of good 1 or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not 3 alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and 6 eternity.

What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted ^{The human} 9 likeness, the *unlikeness* called sin, sickness, ^{counterfeit} and death. The unreality of the claim that a mortal is the true image of God is illustrated by the opposite na- 12 tures of Spirit and matter, Mind and body, for one is intelligence while the other is non-intelligence.

Is God a physical personality? Spirit is not physical. 15 The belief that a material body is man is a false conception of man. The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, — to the better understanding that Science gives of the 21 Supreme Being, or divine Principle, and idea.

By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue 24 to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick. As mortals 27 reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, 30 Truth, as the healing and saving power.

It is essential to understand, instead of believe, what

Material misconceptions

18

Salvation is through reform

27

1 relates most nearly to the happiness of being. To seek
 2 Truth through belief in a human doctrine is not to un-
 3 derstand the infinite. We must not seek the immutable
 4 and immortal through the finite, mutable, and mortal,
 5 and so depend upon belief instead of demonstration, for
 6 this is fatal to a knowledge of Science. The understand-
 7 ing of Truth gives full faith in Truth, and spiritual un-
 8 derstanding is better than all burnt offerings.

9 The Master said, "No man cometh unto the Father
 [the divine Principle of being] but by me," Christ,
 10 Life, Truth, Love; for Christ says, "I am the way."
 11 Physical causation was put aside from first to
 12 last by this original man, Jesus. He knew that the
 13 divine Principle, Love, creates and governs all that
 14 is real.

15 In the Saxon and twenty other tongues *good* is the term
 16 ^{Goodness} for God. The Scriptures declare all that He
 17 ^{a portion} made to be good, like Himself, — good in
 18 ^{of God} Principle and in idea. Therefore the spiritual
 19 universe is good, and reflects God as He is.

20 God's thoughts are perfect and eternal, are substance
 21 and Life. Material and temporal thoughts are human,
 22 ^{Spiritual} involving error, and since God, Spirit, is the
 23 ^{thoughts} only cause, they lack a divine cause. The
 24 temporal and material are not then creations of Spirit.
 They are but counterfeits of the spiritual and eternal.
 25 Transitory thoughts are the antipodes of everlasting
 26 Truth, though (by the supposition of opposite qualities)
 27 error must also say, "I am true." But by this saying
 28 error, the lie, destroys itself.

29 Sin, sickness, and death are comprised in human ma-
 30 terial belief, and belong not to the divine Mind. They

are without a real origin or existence. They have neither 1 Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which 3 simulates the creations of Truth. All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. 6 Divine Science contradicts this postulate and maintains man's spiritual identity.

We call the absence of Truth, *error*. Truth and error 9 are unlike. In Science, Truth is divine, and the *infinite* God can have no unlikeness. Did God, Truth, ^{Divine} _{allness} 12 create error? No! “Doth a fountain send forth at the same place sweet water and bitter?” God being everywhere and all-inclusive, how can He be absent or suggest the absence of omnipresence and omnipotence? 15 How can there be more than *all*?

Neither understanding nor truth accompanies error, nor is error the offshoot of Mind. Evil calls itself some- 18 thing, when it is nothing. It saith, “I am man, but I am not the image and likeness of God;” whereas the Scriptures declare that man was made in God’s likeness. 21

Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and it has no real existence. The supposition that life, substance, and in- ^{Error} _{unveiled} 24 tellience are *in* matter, or *of* it, is an error. Matter is neither a thing nor a person, but merely the objective supposition of Spirit’s opposite. The five mate- 27 rial senses testify to truth and error as united in a mind both good and evil. Their false evidence will finally yield to Truth, — to the recognition of Spirit and of the 30 spiritual creation.

Truth cannot be contaminated by error. The state-

1 ment that *Truth is real* necessarily includes the correlated statement, that *error, Truth's unlikeness, is unreal*.
 3 The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material
 6 ^{The great conflict} senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.
 9 Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The 12 lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the 15 earth. As St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).
 18

The chief stones in the temple of Christian Science are 21 to be found in the following postulates: that Life is God,

24 ^{The chief stones in the temple} good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses. ^{The Christ-element} The Christ-element in the Messiah made him 30 the Way-shower, Truth and Life.

The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child

of God comes to light. Truth demonstrated is eternal 1 life. Mortal man can never rise from the temporal *débris* of error, belief in sin, sickness, and death, until he learns 3 that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. 6 Then Spirit will have overcome the flesh.

A wicked mortal is not the idea of God. He is little else than the expression of error. To suppose that sin, 9 lust, hatred, envy, hypocrisy, revenge, have life ^{Wickedness} abiding in them, is a terrible mistake. Life ^{is not man} and Life's idea, Truth and Truth's idea, never make men 12 sick, sinful, or mortal.

The fact that the Christ, or Truth, overcame and still overcomes death proves the "king of terrors" to be but 15 a mortal belief, or error, which Truth destroys ^{Death but} with the spiritual evidences of Life; and this ^{an illusion} shows that what appears to the senses to be death is but a 18 mortal illusion, for to the real man and the real universe there is no death-process.

The belief that matter has life results, by the universal 21 law of mortal mind, in a belief in death. So man, tree, and flower are supposed to die; but the fact remains, that God's universe is spiritual and immortal. 24

The spiritual fact and the material belief of things are contradictions; but the spiritual is true, and therefore the material must be untrue. Life is not in matter. Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions. Spirit and all things spiritual are the real and eternal. 30

Man is not the offspring of flesh, but of Spirit, — of Life, not of matter. Because Life is God, Life must be

1 eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.
3 If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death
6 ^{Death no advantage} overtakes mortals, they will rise no higher spir-
9 itually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a ma-
12 terial, instead of through a spiritual sense of life, and from selfish and inferior motives. That Life or Mind is finite and physical or is manifested through brain and nerves,
15 is false. Hence Truth comes to destroy this error and its effects, — sickness, sin, and death. To the spiritual class, relates the Scripture: "On such the second death

15 hath no power."

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the mo-
18 ^{Future purification} ment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be un-
21 righteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

The sin and error which possess us at the instant of
24 death do not cease at that moment, but endure until the
27 ^{Sin is punished} death of these errors. To be wholly spiritual, man must be sinless, and he becomes thus only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that
30 his cruel mind died not. His thoughts are no purer until evil is disarmed by good. His body is as material as his mind, and *vice versa*.

The suppositions that sin is pardoned while unforgiven, 1 that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, 3 and that God's pardon is aught but the destruction of sin, — these are grave mistakes. We know that all will be changed "in the twinkling of an eye," when the last 6 trump shall sound; but this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character. Mortals need not 9 fancy that belief in the experience of death will awaken them to glorified being.

Universal salvation rests on progression and probation, 12 and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and 15 immortal, because sin is not there and man is found having no righteousness of his own, but in possession of "the mind of the Lord," as the Scripture says. 18

"In the place where the tree falleth, there it shall be." So we read in Ecclesiastes. This text has been transformed into the popular proverb, "As the tree 21 falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the 24 needed change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either. 27

No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, 28 even the judgment by which mortal man is divested of all material error. As for spiritual error there is none. 30

Day of judgment

1 When the last mortal fault is destroyed, then the final
trump will sound which will end the battle of Truth with
3 error and mortality; "but of that day and hour, knoweth
no man." Here prophecy pauses. Divine Science alone
6 can compass the heights and depths of being and reveal
the infinite.

Truth will be to us "the resurrection and the life" only
as it destroys all error and the belief that Mind, the only
9 ^{Primitive} _{error} immortality of man, can be fettered by the
body, and Life be controlled by death. A sin-
12 ful, sick, and dying mortal is not the likeness of God, the
perfect and eternal.

Matter is the primitive belief of mortal mind, because
this so-called mind has no cognizance of Spirit. To
15 mortal mind, matter is substantial, and evil is
real. The so-called senses of mortals are material.
Hence the so-called life of mortals is dependent on
18 matter.

Explaining the origin of material man and mortal mind,
Jesus said: "Why do ye not understand my speech?
21 Even because ye cannot hear my word. Ye are of your
father, the devil [evil], and the lusts of your father ye will
do. He was a murderer from the beginning, and abode
24 not in the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for he is a liar,
and the father of it."

27 This carnal material mentality, misnamed *mind*, is
mortal. Therefore man would be annihilated, were it
30 ^{Immortal} _{man} not for the spiritual real man's indissoluble
connection with his God, which Jesus brought
to light. In his resurrection and ascension, Jesus showed
that a mortal man is not the real essence of manhood, and

that this unreal material mortality disappears in presence 1 of the reality.

Electricity is not a vital fluid, but the least material 3 form of illusive consciousness, — the material mindlessness, which forms no link between matter and Mind, and which destroys itself. Matter and ^{Elementary electricity} 6 mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mind. This so-called mind and body 9 is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man. 12

The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and 15 cohesion are Life, perpetuating the eternal facts of being. Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth, — the 18 great difference being that electricity is not intelligent, while spiritual truth is Mind.

There is no vapid fury of mortal mind — expressed in 21 earthquake, wind, wave, lightning, fire, bestial ferocity — and this so-called mind is self-destroyed. ^{The counterfeit forces} 24 The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, “The anger of the Lord.” In reality, they show the self-destruction of error or matter and point to matter’s opposite, the 27 strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness 30 of evil.

The five physical senses are the avenues and instru-

1 ments of human error, and they correspond with error.
These senses indicate the common human belief, that life,
3 ^{Instruments} _{of error} substance, and intelligence are a unison of
matter with Spirit. This is pantheism, and
carries within itself the seeds of all error.

6 If man is both mind and matter, the loss of one finger
would take away some quality and quantity of the man,
for matter and man would be one.

9 The belief that matter thinks, sees, or feels is not more
real than the belief that matter enjoys and suffers. This
mortal belief, misnamed *man*, is error, saying:
12 ^{Mortal} _{verdict} "Matter has intelligence and sensation. Nerves
feel. Brain thinks and sins. The stomach can make a
man cross. Injury can cripple and matter can kill man."

15 This verdict of the so-called material senses victimizes
mortals, taught, as they are by physiology and pathology,
to revere false testimony, even the errors that are destroyed
18 by Truth through spiritual sense and Science.

The lines of demarcation between immortal man, repre-
senting Spirit, and mortal man, representing the error that
21 ^{Mythical} _{pleasure} life and intelligence are in matter, show the
pleasures and pains of matter to be myths, and
human belief in them to be the father of mythology, in
24 which matter is represented as divided into intelligent gods.
Man's genuine selfhood is recognizable only in what is
good and true. Man is neither self-made nor made by
27 mortals. God created man.

The inebriate believes that there is pleasure in intoxica-
tion. The thief believes that he gains something by steal-
30 ing, and the hypocrite that he is hiding himself. The
Science of Mind corrects such mistakes, for Truth demon-
strates the falsity of error.

The belief that a severed limb is aching in the old location, the sensation seeming to be in nerves which are no longer there, is an added proof of the unreliability of physical testimony. 1

God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them. Mortal mind would transform the spiritual into the material, and then recover man's original self in order to escape from the mortality of this error. Mortals are not like immortals, created in God's own image; but infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear. 15

The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality — much error — in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun. 24

All that is called mortal thought is made up of error. The theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real Mind, or Spirit. Brainology teaches that mortals are created to suffer and die. It further teaches that when man is dead, his immortal soul is resurrected from death and mortality. Thus error theorizes that spirit is born of matter and returns to mat-

Severed
members

3

Mortals
unlike
immortals

9

Goodness
transparent

18

Brainology
a myth

27

30

1 ter, and that man has a resurrection from dust; whereas
2 Science unfolds the eternal verity, that man is the spiritual,
3 eternal reflection of God.

4 Progress is born of experience. It is the ripening of
5 mortal man, through which the mortal is dropped for
6 ^{Scientific} purgation the immortal. Either here or hereafter, suf-
7 fering or Science must destroy all illusions
8 regarding life and mind, and regenerate material sense
9 and self. The old man with his deeds must be put off.
10 Nothing sensual or sinful is immortal. The death of a
11 false material sense and of sin, not the death of organic
12 matter, is what reveals man and Life, harmonious, real,
13 and eternal.

14 The so-called pleasures and pains of matter perish,
15 and they must go out under the blaze of Truth, spiritual
16 sense, and the actuality of being. Mortal belief must lose
17 all satisfaction in error and sin in order to part with
18 them.

19 Whether mortals will learn this sooner or later, and
20 how long they will suffer the pangs of destruction, de-
21 pends upon the tenacity of error.

22 The knowledge obtained from the corporeal senses
23 leads to sin and death. When the evidence of Spirit
24 ^{Mixed} testimony and matter, Truth and error, seems to com-
25 mingle, it rests upon foundations which time
26 is wearing away. Mortal mind judges by the testimony
27 of the material senses, until Science obliterates this false
28 testimony. An improved belief is one step out of error,
29 and aids in taking the next step and in understanding
30 the situation in Christian Science.

31 Mortal belief is a liar from the beginning, not deserving
32 power. It says to mortals, "You are wretched!" and they

think they are so; and nothing can change this state, until 1
 the belief changes. Mortal belief says, "You are happy!"
 and mortals are so; and no circumstance can 3
 alter the situation, until the belief on this sub-
 ject changes. Human belief says to mortals, "You are
 sick!" and this testimony manifests itself on the body as 6
 sickness. It is as necessary for a health-illusion, as for
 an illusion of sickness, to be instructed out of itself into
 the understanding of what constitutes health; for a change 9
 in either a health-belief or a belief in sickness affects the
 physical condition.

Erroneous belief is destroyed by truth. Change the 12
 evidence, and that disappears which before seemed real
 to this false belief, and the human conscious-
 ness rises higher. Thus the reality of being 15
 is attained and man found to be immortal. The only
 fact concerning any material concept is, that it is neither
 scientific nor eternal, but subject to change and dis- 18
 solution.

Faith is higher and more spiritual than belief. It is
 a chrysalis state of human thought, in which spiritual 21
 evidence, contradicting the testimony of mate-
 rial sense, begins to appear, and Truth, the 24
 ever-present, is becoming understood. Human thoughts
 have their degrees of comparison. Some thoughts are
 better than others. A belief in Truth is better than a
 belief in error, but no mortal testimony is founded on the 27
 divine rock. Mortal testimony can be shaken. Until
 belief becomes faith, and faith becomes spiritual under-
 standing, human thought has little relation to the actual 30
 or divine.

A mortal belief fulfils its own conditions. Sickness,

1 sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine
3 Science. They dawn in faith and glow full-orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the
6 voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.

What is termed material sense can report only a mortal temporary sense of things, whereas spiritual sense can
9 bear witness only to Truth. To material sense,
Truth's witness the unreal is the real until this sense is corrected
12 by Christian Science.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense expresses the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, hope and fear, life and death, never reaches beyond the boundary of the mortal or the unreal.
15 18

When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense
21 24 of being.

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial
27 visitants, flying on spiritual, not material, pinions. Angels are pure thoughts from God,
Thought-angels winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon angels
30 its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive

feathers; but this is only fancy. It has behind it no more 1 reality than has the sculptor's thought when he carves his "Statue of Liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality save in the artist's own observation and "chambers of imagery." 6

My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fin- 9 ^{Our angelic messengers} gers they point upward to a new and glorified trust, to higher ideals of life and its joys. Angels are God's representatives. These upward-soaring beings 12 never lead towards self, sin, or materiality, but guide to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers. By giving 15 earnest heed to these spiritual guides they tarry with us, and we entertain "angels unawares."

Knowledge gained from material sense is figuratively 18 represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then 21 ^{Knowledge and Truth} to judge the knowledge thus obtained to be untrue and dangerous, since "the tree is known by his fruit"?

Truth never destroys God's idea. Truth is spiritual, 24 eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the 27 sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks. 30

If man were solely a creature of the material senses, he would have no eternal Principle and would be mutable

1 and mortal. Human logic is awry when it attempts to draw correct spiritual conclusions regarding life from
3 ^{Old and} _{new man} matter. Finite sense has no true appreciation of infinite Principle, God, or of His infinite image or reflection, man. The mirage, which makes
6 trees and cities seem to be where they are not, illustrates the illusion of material man, who cannot be the image of God.

9 So far as the scientific statement as to man is understood, it can be proved and will bring to light the true reflection of God — the real man, or the *new man* (as
12 St. Paul has it).

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness.

Spirit is God, Soul; therefore Soul is not in matter. If
24 Spirit were in matter, God would have no representative, and matter would be identical with God.
The divine reflection The theory that soul, spirit, intelligence, in-
27 habits matter is taught by the schools. This theory is unscientific. The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love, —

yea, which manifests God's attributes and power, even 1 as the human likeness thrown upon the mirror, repeats the color, form, and action of the person in front of the 3 mirror.

Few persons comprehend what Christian Science means by the word *reflection*. To himself, mortal and 6 material man seems to be substance, but his sense of substance involves error and therefore is material, temporal. 9

On the other hand, the immortal, spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for. He reflects the divine, which 12 constitutes the only real and eternal entity. This reflection seems to mortal sense transcendental, because the spiritual man's substantiality transcends mortal vision and is re- 15 vealed only through divine Science.

As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only 18 the substance of good, the substance of Spirit, not matter. The belief that man has any other substance, or mind, is not spiritual and breaks 21 the First Commandment, Thou shalt have one God, one Mind. Mortal man seems to himself to be material substance, while man is "image" (idea). Delusion, sin, dis- 24 ease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image 27 of Mind and substance with everything turned upside down.

Inverted
images
and ideas

This falsity presupposes soul to be an unsubstantial 30 dweller in material forms, and man to be material instead of spiritual. Immortality is not bounded by mortality.

1 Soul is not compassed by finiteness. Principle is not to be found in fragmentary ideas.

3 The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this

6 ^{Identity not lost} explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose

9 aught that is real, when God is all and eternally his. The notion that mind is in matter, and that the so-called pleasures and pains, the birth, sin, sickness, and death of

12 matter, are real, is a mortal belief; and this belief is all that will ever be lost.

Continuing our definition of *man*, let us remember that 15 harmonious and immortal man has existed forever, and 18 ^{Definition of man} is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, 21 of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called 24 laws of matter.

God is Love. He is therefore the divine, infinite Principle, called Person or God. Man's true consciousness 27 is in the mental, not in any bodily or personal likeness to Spirit. Indeed, the body presents no proper likeness of divinity, though mortal sense would fain have us so 30 believe.

Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power

of the divine Principle of those ideas. The reflection, 1 through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle ^{Mental} _{propagation} 3 governing the reflection. Multiplication of God's children comes from no power of propagation in matter, it 6 is the reflection of Spirit.

The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed 9 by Spirit, not by material sensation. Whatever reflects Mind, Life, Truth, and Love, is spiritually conceived and brought forth; but the statement that man is conceived 12 and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the vanity of the ages can never make both these contraries 15 true. Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body, and Science will eventually destroy this illusion 18 through the self-destruction of all error and the beatified understanding of the Science of Life.

The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man, — that mortal, material man is the likeness of God ^{Error} _{defined} and is himself a creator, — is a fatal error. 24

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle. When the evidence 27 ^{Man's} _{entity} _{spiritual} before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from

1 God, from the sweet sense and presence of Life and Truth.

3 It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

18 ^{Man}
^{inseparable}
^{from Love} Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal.

24 The science of music governs tones. If mortals caught harmony through material sense, they would lose harmony, if time or accident robbed them of material sense.

To be master of chords and discords, the science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imperfectly expressed. So man, not understanding the Science of being, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in

the hands of ignorance, placed at the disposal of illusions, 1
 subjected to material sense which is discord. A discontented, discordant mortal is no more a *man* than discord 3
 is music.

A picture in the camera or a face reflected in the mirror is not the original, though resembling it. Man, in the 6
 likeness of his Maker, reflects the central light ^{Human} reflection
 of being, the invisible God. As there is no cor-
 poreality in the mirrored form, which is but a reflection, 9
 so man, like all things real, reflects God, his divine Principle, not in a mortal body.

Gender also is a quality, not of God, but a character- 12
 istic of mortal mind. The verity that God's image is not
 a creator, though he reflects the creation of Mind, God,
 constitutes the underlying reality of reflection. "Then 15
 answered Jesus and said unto them: Verily, verily I say
 unto you, the Son can do nothing of himself, but what he
 seeth the Father do: for what things soever He doeth, 18
 these also doeth the Son likewise."

The inverted images presented by the senses, the de-
 flections of matter as opposed to the Science of spirit- 21
 ual reflection, are all unlike Spirit, God. In ^{Inverted} images
 the illusion of life that is here to-day and
 gone to-morrow, man would be wholly mortal, were 24
 it not that Love, the divine Principle that obtains in
 divine Science, destroys all error and brings immor-
 tality to light. Because man is the reflection of his 27
 Maker, he is not subject to birth, growth, maturity, de-
 cay. These mortal dreams are of human origin, not
 divine. 30

The Sadducees reasoned falsely about the resurrec-
 tion, but not so blindly as the Pharisees, who believed

1 error to be as immortal as Truth. The Pharisees thought
that they could raise the spiritual from the material. They
3 ^{Jewish traditions} would first make life result in death, and then
resort to death to reproduce spiritual life.
Jesus taught them how death was to be overcome by
6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes
man immortal. If God, who is Life, were parted for a

9 ^{Divinity not childless} moment from His reflection, man, during that
moment there would be no divinity reflected.

The Ego would be unexpressed, and the Father would be
12 childless, — no Father.

If Life or Soul and its representative, man, unite for
a period and then are separated as by a law of divorce to
15 be brought together again at some uncertain future time
and in a manner unknown, — and this is the general
religious opinion of mankind, — we are left without a
18 rational proof of immortality. But man cannot be sep-
arated for an instant from God, if man reflects God.
Thus Science proves man's existence to be intact.

21 The myriad forms of mortal thought, made manifest
as matter, are not more distinct nor real to the mate-
rial senses than are the Soul-created forms
24 ^{Thought-forms} to spiritual sense, which cognizes Life as per-
manent. Undisturbed amid the jarring testimony of the
material senses, Science, still enthroned, is unfolding
27 to mortals the immutable, harmonious, divine Principle,
— is unfolding Life and the universe, ever present and
eternal.

30 God's man, spiritually created, is not material and
mortals.

The parent of all human discord was the Adam-dream,

the deep sleep, in which originated the delusion that life 1
and intelligence proceeded from and passed into matter.
This pantheistic error, or so-called *serpent*, in- The serpent's 3
sists still upon the opposite of Truth, saying, ^{whisper}
"Ye shall be as gods;" that is, I will make error as real 6
and eternal as Truth.

Evil still affirms itself to be mind, and declares that
there is more than one intelligence or God. It says:
"There shall be lords and gods many. I declare that God 9
makes evil minds and evil spirits, and that I aid Him.
Truth shall change sides and be unlike Spirit. I will
put spirit into what I call matter, and matter shall seem 12
to have life as much as God, Spirit, who is the only Life."

This error has proved itself to be error. Its life is found
to be not Life, but only a transient, false sense of an ex- 15
istence which ends in death. Error charges Bad results
its lie to Truth and says: "The Lord knows from error
it. He has made man mortal and material, out of mat- 18
ter instead of Spirit." Thus error partakes of its own
nature and utters its own falsities. If we regard matter
as intelligent, and Mind as both good and evil, every sin 21
or supposed material pain and pleasure seems normal,
a part of God's creation, and so weighs against our course
Spiritward. 24

Truth has no beginning. The divine Mind is the Soul
of man, and gives man dominion over all things. Man
was not created from a material basis, nor 27
bidden to obey material laws which Spirit never
made; his province is in spiritual statutes, in the higher
law of Mind. 30

Above error's awful din, blackness, and chaos, the voice
of Truth still calls: "Adam, where art thou? Conscious-

1 ness, where art thou? Art thou dwelling in the belief
that mind is in matter, and that evil is mind, or art thou
3 The great question in the living faith that there is and can be but
one God, and keeping His commandment?"
Until the lesson is learned that God is the only Mind gov-
6 erning man, mortal belief will be afraid as it was in the
beginning, and will hide from the demand, "Where art
thou?" This awful demand, "Adam, where art thou?"
9 is met by the admission from the head, heart, stomach,
blood, nerves, etc.: "Lo, here I am, looking for happiness
and life in the body, but finding only an illusion, a blend-
12 ing of false claims, false pleasure, pain, sin, sickness, and
death."

The Soul-inspired patriarchs heard the voice of Truth,
15 and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains, — when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: “Let me go, for the day breaketh,” that is, the light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, “What is thy name?” he straightway answered; and then his name was changed to Israel, for “as a prince” had he prevailed and had “power with God and with men.” Then Jacob questioned his deliverer, “Tell me,

I pray thee, *thy* name;" but this appellation was withheld, 1
 for the messenger was not a corporeal being, but a name-
 less, incorporeal impartation of divine Love to man, which, 3
 to use the word of the Psalmist, *restored* his Soul, — gave
 him the spiritual sense of being and rebuked his material
 sense. 6

The result of Jacob's struggle thus appeared. He had
 conquered material error with the understanding of Spirit
 and of spiritual power. This changed the man. 9
 He was no longer called Jacob, but Israel, — <sup>Israel the
new name</sup> a prince of God, or a soldier of God, who had fought
 a good fight. He was to become the father of those, who 12
 through earnest striving followed his demonstration of the
 power of Spirit over the material senses; and the children
 of earth who followed his example were to be called the 15
 children of Israel, until the Messiah should rename them.
 If these children should go astray, and forget that Life
 is God, good, and that good is not in elements which are 18
 not spiritual, — thus losing the divine power which heals
 the sick and sinning, — they were to be brought back
 through great tribulation, to be renamed in Christian 21
 Science and led to deny material sense, or mind in matter,
 even as the gospel teaches.

The Science of being shows it to be impossible for in- 24
 finite Spirit or Soul to be in a finite body or for man to
 have an intelligence separate from his Maker. Life never
 It is a self-evident error to suppose that there ^{structural} 27
 can be such a reality as organic animal or vegetable life,
 when such so-called life always ends in death. Life is
 never for a moment extinct. Therefore it is never struc- 30
 tural nor organic, and is never absorbed nor limited by its
 own formations.

1 The artist is not in his painting. The picture is the artist's thought objectified. The human belief fancies
3 ^{Thought seen} that it delineates thought on matter, but what as substance is matter? Did it exist prior to thought? Matter is made up of supposititious mortal mind-force;
6 but all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in
9 the clay; else the clay would have power over the potter. God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees
12 when the earth has again turned upon its axis. The sun
The central intelligence is not affected by the revolution of the earth. So Science reveals Soul as God, untouched
15 by sin and death, — as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.

18 Soul changeth not. We are commonly taught that there is a human soul which sins and is spiritually lost, — that
21 ^{Soul} _{imperishable} soul may be lost, and yet be immortal. If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die.
24 Sin is the element of self-destruction, and spiritual death is oblivion. If there was sin in Soul, the annihilation of Spirit would be inevitable. The only Life is Spirit, and
27 if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.

Mind is God, and God is not seen by material sense,
30 because Mind is Spirit, which material sense cannot discern. There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense,

the varying clouds of mortal belief, which hide the truth 1 of being.

What we term mortal mind or carnal mind, dependent 3 on matter for manifestation, is not Mind. God is Mind: all that Mind, God, is, or hath made, is good, and He made all. Hence evil is not made and is not real. 6

Soul is immortal because it is Spirit, which has no element of self-destruction. Is man lost spiritually? No, he can only lose a sense material. All sin is ^{Sin only of} 9 the flesh. It cannot be spiritual. Sin exists ^{the flesh} here or hereafter only so long as the illusion of mind in matter remains. It is a sense of sin, and not a sinful soul, 12 which is lost. Evil is destroyed by the sense of good.

Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a 15 sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal ^{Soul} ^{impeccable} dream of life and substance as existent in matter, and is 18 directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of be- 21 ing. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense through har- 24 mony and immortality.

The objects cognized by the physical senses have not the reality of substance. They are only what mortal 27 belief calls them. Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence. But the spiritual, eternal man is not touched by these phases of mortality.

1 How true it is that whatever is learned through material
sense must be lost because such so-called knowledge is
3 <sup>Sense-
dreams</sup> reversed by the spiritual facts of being in
6 Science. That which material sense calls
intangible, is found to be substance. What to material
sense seems substance, becomes nothingness, as the sense-
dream vanishes and reality appears.

9 The senses regard a corpse, not as man, but simply as
matter. People say, "Man is dead;" but this death is
the departure of a mortal's mind, not of matter. The
matter is still there. The belief of that mortal that he
12 must die occasioned his departure; yet you say that
matter has caused his death.

15 People go into ecstasies over the sense of a corporeal
18 <sup>Vain
ecstasies</sup> Jehovah, though with scarcely a spark of love in their
hearts; yet God *is* Love, and without Love,
21 God, immortality cannot appear. Mortals try
18 to believe without understanding Truth; yet God *is*
Truth. Mortals claim that death is inevitable; but man's
eternal Principle is ever-present Life. Mortals believe in
21 a finite personal God; while God is infinite Love, which
must be unlimited.

24 Our theories are based on finite premises, which can-
not penetrate beyond matter. A personal sense of God
27 <sup>Man-made
theories</sup> and of man's capabilities necessarily limits
faith and hinders spiritual understanding. It
divides faith and understanding between matter and Spirit,
the finite and the infinite, and so turns away from the
intelligent and divine healing Principle to the inanimate
30 drug.

Jesus' spiritual origin and his demonstration of divine
Principle richly endowed him and entitled him to sonship

in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered “Jesus the anointed,” Jesus the God-crowned or the divinely royal man, as it is said of him in the first chapter of Hebrews: —

The one anointed

Therefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows.

With this agrees another passage in the same chapter, which refers to the Son as “the brightness of His [God’s] glory, and the express [expressed] image of His person [infinite Mind].” It is noteworthy that the phrase “express image” in the Common Version is, in the Greek Testament, *character*. Using this word in its higher meaning, we may assume that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the infinite; and the cause given for the exaltation of Jesus, Mary’s son, was that he “loved righteousness and hated iniquity.” The passage is made even clearer in the translation of the late George R. Noyes, D.D.: “Who, being a brightness from His glory, and an image of His being.”

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause. To accommodate himself to immature ideas of spiritual power, — for spirituality was possessed only in a limited degree even by his disciples, — Jesus called the body, which by spiritual power he raised from the grave, “flesh and bones.” To show that the substance of himself was Spirit and the body

Jesus the
Scientist

1 no more perfect because of death and no less material until the ascension (his further spiritual exaltation),
3 Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found
6 the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man. Our Master gained the solution of being, demonstrating
9 the existence of but one Mind without a second or equal.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their
12 ^{The bodily resurrection} wicked deeds. When Jesus spoke of reproducing his body, — knowing, as he did, that Mind was the builder, — and said, "Destroy this temple,
15 and in three days I will raise it up," they thought that he meant their material temple instead of his body. To such materialists, the real man seemed a spectre, unseen and
18 unfamiliar, and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he
21 presented to her, more than ever before, the true idea of Life and substance.

Because of mortals' material and sinful belief, the
24 spiritual Jesus was imperceptible to them. The higher
Opposition of materialists his demonstration of divine Science carried
27 tinctly he uttered the demands of its divine Principle, Truth and Love, the more odious he became to sinners and to those who, depending on doctrines and material
30 laws to save them from sin and sickness, were submissive to death as being in supposed accord with the inevitable law of life. Jesus proved them wrong by

his resurrection, and said: "Whosoever liveth and believeth in me shall never die." 1

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind and laid no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not Mind; and his understanding of this divine Science brought upon him the anathemas of the age. 3 6 9

The opposite and false views of the people hid from their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God. 12 15 18

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, — to prove irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death. The divine conception of Jesus pointed to this truth and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other earthly personalities. 21 24 27

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrat-

1 ing the way of divine Science, he became the way of salvation to all who accepted his word. From him mor-
3 ^{Jesus as mediator} tals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal
6 selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship. Christ, Truth, was demonstrated through Jesus to prove the power of
9 Spirit over the flesh, — to show that Truth is made manifest by its effects upon the human mind and body, healing sickness and destroying sin.

12 Jesus represented Christ, the true idea of God. Hence the warfare between this spiritual idea and perfunctory ^{Spiritual government} religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-
15 man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

21 24 The spiritual idea of God, as presented by Jesus, was scourged in person, and its Principle was rejected. That ^{Deadness in sin} man was accounted a criminal who could prove God's divine power by healing the sick, casting out evils, spiritualizing materialistic beliefs, and raising the dead, — those dead in trespasses and
27 sins, satisfied with the flesh, resting on the basis of matter, blind to the possibilities of Spirit and its correlative truth.

Jesus uttered things which had been “secret from the 1 foundation of the world,” — since material knowledge usurped the throne of the creative divine Principle, insisted 3 on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

Whosoever lives most the life of Jesus in this age 6 and declares best the power of Christian Science, will drink of his Master’s cup. Resistance to ^{The cup of Jesus} 9 Truth will haunt his steps, and he will incur the hatred of sinners, till “wisdom is justified of her children.” These blessed benedictions rest upon Jesus’ followers: “If the world hate you, ye know that 12 it hated me before it hated you;” “Lo, I am with you always,” — that is, not only in all time, but in *all ways* and conditions. ¹⁵

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality 18 makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples after his 21 resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

To the materialistic Thomas, looking for the ideal 24 Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as 30 the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real ^{Material skepticism} ²⁷

1 to Thomas. For him to believe in matter was no task, but for him to conceive of the substantiality of Spirit — 3 to know that nothing can efface Mind and immortality, in which Spirit reigns — was more difficult.

6 Corporeal senses define diseases as realities; but the Scriptures declare that God made all, even while the

9 <sup>What
the senses
originate</sup> Corporeal senses are saying that matter causes disease and the divine Mind cannot or will not heal it. The material senses originate and support all that is material, untrue, selfish, or debased. They would put soul into soil, life into limbo, and doom 12 all things to decay. We must silence this lie of material sense with the truth of spiritual sense. We must cause the error to cease that brought the belief of sin and death 15 and would efface the pure sense of omnipotence.

18 Is the sick man sinful above all others? No! but so far as he is discordant, he is not the image of God.

21 <sup>Sickness
as discord</sup> Weary of their material beliefs, from which comes so much suffering, invalids grow more spiritual, as the error — or belief that life is in matter — 27 yields to the reality of spiritual Life.

24 The Science of Mind denies the error of sensation in matter, and heals with Truth. Medical science treats disease as though disease were real, therefore right, and attempts to heal it with matter. If disease is right it is wrong to heal it. Material methods are temporary, and 27 are not adapted to elevate mankind.

29 The governor is not subjected to the governed. In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but man-

ifests mortality, a false sense of soul. The delusion that 1 there is life in matter has no kinship with the Life supernal.

Science depicts disease as error, as matter *versus* 3 Mind, and error reversed as subserving the facts of health. To calculate one's life-prospects from a material basis, would infringe upon ^{Unscientific} _{introspection} 6 spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; 9 whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit. 12

Throughout the infinite cycles of eternal existence, Spirit and matter neither concur in man nor in the universe.

The varied doctrines and theories which presuppose 15 life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, ^{God the} sin, and death will disappear when it becomes ^{only Mind} 18 fairly understood that the divine Mind controls man and man has no Mind but God.

The divine Science taught in the original language 21 of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, ^{Scriptures} <sub>misinterpret-
ed</sub> 24 and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said. A misplaced 27 word changes the sense and misstates the Science of the Scriptures, as, for instance, to name Love as merely an attribute of God; but we can by special and proper 30 capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles,

1 when he said, "God is love." Likewise we can speak of the truth of Truth and of the life of Life, for Christ plainly
3 declared, "I am the way, the truth, and the life."

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished

6 ^{Interior meaning} theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said:
9 "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah in the same work, the familiar text,
12 Genesis vi. 3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah
15 said, My spirit shall not forever rule [or be humbled] in men, seeing that they are [or, in their error they are] but flesh." Here the original text declares plainly the
18 spiritual fact of being, even man's eternal and harmonious existence as image, idea, instead of matter (however transcendental such a thought appears), and avers
21 that this fact is not forever to be humbled by the belief that man is flesh and matter, for according to that error man is mortal.

24 The one important interpretation of Scripture is the spiritual. For example, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted
27 ^{Job, on the resurrection} as if Job intended to declare that even if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, still clad

in material flesh, — an interpretation which is just the opposite of the true, as may be seen by studying the book of Job. As Paul says, in his first epistle to the Corinthians, “Flesh and blood cannot inherit the kingdom of God.”

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses’ fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under wisdom’s bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.

It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses’ fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: “It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.” And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle

Fear of the
serpent
overcome

9

Leprosy
healed

21

24

30

1 serpents unharmed, to heal the sick and cast out evils in
 proof of the supremacy of Mind.

3 When understanding changes the standpoints of life and
 intelligence from a material to a spiritual basis, we shall
 6 ^{Standpoints}_{changed} gain the reality of Life, the control of Soul over
 sense, and we shall perceive Christianity, or
 9 Truth, in its divine Principle. This must be the climax
 before harmonious and immortal man is obtained and his
 12 capabilities revealed. It is highly important — in view
 of the immense work to be accomplished before this recogni-
 tion of divine Science can come — to turn our thoughts
 towards divine Principle, that finite belief may be pre-
 prepared to relinquish its error.

Man's wisdom finds no satisfaction in sin, since God
 15 has sentenced sin to suffer. The necromancy of yester-
 Saving the day foreshadowed the mesmerism and hypno-
 inebriate tism of to-day. The drunkard thinks he enjoys
 18 drunkenness, and you cannot make the inebriate leave
 his besottedness, until his physical sense of pleasure yields
 to a higher sense. Then he turns from his cups, as
 21 the startled dreamer who wakens from an incubus in-
 curred through the pains of distorted sense. A man who
 likes to do wrong — finding pleasure in it and refraining
 24 from it only through fear of consequences — is neither
 a temperate man nor a reliable religionist.

The sharp experiences of belief in the supposititious life
 27 of matter, as well as our disappointments and ceaseless
 Uses of woes, turn us like tired children to the arms
 suffering of divine Love. Then we begin to learn Life
 30 in divine Science. Without this process of weaning,
 “Canst thou by searching find out God?” It is easier
 to desire Truth than to rid one's self of error. Mortals

may seek the understanding of Christian Science, but they 1 will not be able to glean from Christian Science the facts of being without striving for them. This strife consists 3 in the endeavor to forsake error of every kind and to possess no other consciousness but good.

Through the wholesome chastisements of Love, we 6 are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause, — wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory. 12

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. 15

If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost. 18 When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God 24 gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality. 27

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and

A bright
outlook

9

Need and
supply

15

30

Childlike
receptivity

1 to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks 3 and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. “Blessed are the 6 pure in heart: for they shall see God.”

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea

9 ^{Narrow} pathway of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore 12 “acquaint now thyself with Him, and be at peace.”

Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God 15 is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter, — certainly before we can reach the goal 18 of Spirit, or life in God.

Paul was not at first a disciple of Jesus but a persecutor of Jesus’ followers. When the truth first appeared

21 ^{Paul's} enlightenment to him in Science, Paul was made blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings 24 of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.

27 Paul writes, “If Christ [Truth] be not risen, then is our preaching vain.” That is, if the idea of the supremacy of Spirit, which is the true conception of being, 30 come not to your thought, you cannot be benefited by what I say.

Jesus said substantially, “He that believeth in me

shall not see death." That is, he who perceives the 1 true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, ^{Abiding in Life} 3 and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, — life obtained not of the body incapable of supporting life, 6 but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals. 9

In Colossians (iii. 4) Paul writes: "When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory." ^{Indestructible being} 12 When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The absolute meaning of the apostolic 15 words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, "hid with Christ in God," — with Truth in divine Love, where 18 human sense hath not seen man.

Paul had a clear sense of the demands of Truth upon mortals physically and spiritually, when he said: "Pre- 21 sent your bodies a living sacrifice, holy, ac- ^{Consecration required} ceptable unto God, which is your reasonable service." But he, who is begotten of the beliefs of the 24 flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when the spiritual origin of man, the divine Science which 27 ushered Jesus into human presence, will be understood and demonstrated.

When first spoken in any age, Truth, like the light, 30 "shineth in darkness, and the darkness comprehended it not." A false sense of life, substance, and mind

1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth ^{Loving God} on me, the works that I do shall he do also."

6 ^{supremely} He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches God's 9 love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

12 We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great 15 healer of mortal mind is the healer of the body.

The purpose and motive to live aright can be gained now. This point won, you have started as you should.

18 You have begun at the enumeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, 21 your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth 24 — only when his uncertain sense of right yielded to a ^{Conversion} _{of Saul} spiritual sense, which is always right. Then the man was changed. Thought assumed a 27 nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humility 30 he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.

Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on good grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right. But how shall we reform the man who has more animal than moral courage, and who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense

Image of
the beast

Peremptory
demands

21

Moral
courage

24

Moral
courage

27

Moral
courage

30

1 and the grandeur and bliss of a spiritual sense, which
2 silences the material or corporeal. Then he not only will
3 be saved, but *is* saved.

4 Mortals suppose that they can live without goodness,
5 when God is good and the only real Life. What is the
6 ^{Final destruc-} _{tion of error} result? Understanding little about the divine
7 Principle which saves and heals, mortals get
8 rid of sin, sickness, and death only in belief. These errors
9 are not thus really destroyed, and must therefore cling
10 to mortals until, here or hereafter, they gain the true un-
11 derstanding of God in the Science which destroys human
12 delusions about Him and reveals the grand realities of
His allness.

13 This understanding of man's power, when he is
14 equipped by God, has sadly disappeared from Christian
15 ^{Promise} _{perpetual} history. For centuries it has been dormant, a
16 lost element of Christianity. Our missionaries
17 carry the Bible to India, but can it be said that they
18 explain it practically, as Jesus did, when hundreds of
19 persons die there annually from serpent-bites? Under-
20 standing spiritual law and knowing that there is no mate-
21 rial law, Jesus said: "These signs shall follow them that
22 believe, . . . they shall take up serpents, and if they
23 drink any deadly thing, it shall not hurt them. They
24 shall lay hands on the sick, and they shall recover." It
25 were well had Christendom believed and obeyed this
26 sacred saying.

27 Jesus' promise is perpetual. Had it been given only
28 to his immediate disciples, the Scriptural passage would
29 read *you*, not *they*. The purpose of his great life-work
30 extends through time and includes universal humanity.
Its Principle is infinite, reaching beyond the pale of a

single period or of a limited following. As time moves 1 on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow 3 in all the grandeur of universal goodness.

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that 6 I say of it. Because you cannot walk on the water and raise the dead, you have no right to 7 ^{Imitation}_{of Jesus} question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for us. In Science we can use only what we understand. We 12 must prove our faith by demonstration.

One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until 15 one is able to prevent bad results, he should avoid their occasion. To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and 18 denies the rule of the problem because he fails in his first effort.

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but main- 21 Error destroyed, 24 tains the claim of Truth by quenching error. The pardon of divine mercy is the destruction of error. If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to 27 spirituality, till error yields to Truth.

Human resistance to divine Science weakens in pro-

1 portion as mortals give up error for Truth and the un-
 2 derstanding of being supersedes mere belief. Until the
 3 ^{The hopeful} author of this book learned the vastness of
 4 ^{outlook} Christian Science, the fixedness of mortal illu-
 5 sions, and the human hatred of Truth, she cherished
 6 sanguine hopes that Christian Science would meet with
 immediate and universal acceptance.

When the following platform is understood and the
 9 letter and the spirit bear witness, the infallibility of divine
 metaphysics will be demonstrated.

I. God is infinite, the only Life, substance, Spirit, or
 12 Soul, the only intelligence of the universe, including man.

^{The deific} Eye hath neither seen God nor His image and
 15 ^{supremacy} likeness. Neither God nor the perfect man
 18 can be discerned by the material senses. The individ-
 uality of Spirit, or the infinite, is unknown, and thus a
 knowledge of it is left either to human conjecture or to the
 18 revelation of divine Science.

II. God is what the Scriptures declare Him to be, —
 Life, Truth, Love. Spirit is divine Principle, and divine
 21 ^{The deific} Principle is Love, and Love is Mind, and
 24 ^{definitions} Mind is not both good and bad, for God is
 Mind; therefore there is in reality one Mind only, be-
 cause there is one God.

III. The notion that both evil and good are real is a
 delusion of material sense, which Science annihilates.

27 ^{Evil} Evil is nothing, no thing, mind, nor power.
^{obsolete} As manifested by mankind it stands for a lie,
 30 selfishness, envy, hypocrisy, slander, hate, theft, adultery,
 murder, dementia, insanity, inanity, devil, hell, with all
 the etceteras that word includes.

IV. God is divine Life, and Life is no more confined 1 to the forms which reflect it than substance is in its shadow. If life were in mortal man or mate- Life the 3
creatorrial things, it would be subject to their limi-
tations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He 6 creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an 9 end.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence 12 except the divine Mind and His ideas. The Allness of
Spirit Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no 15 discord; all is Life, and there is no death. Everything in God's universe expresses Him.

VI. God is individual, incorporeal. He is divine Prin- 18 ciple, Love, the universal cause, the only creator, and there is no other self-existence. He is all- The universal
cause 21 inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all 24 is Spirit and spiritual.

VII. Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love. 27 They represent a trinity in unity, three in Divine
trinity one, — the same in essence, though multi-
form in office: God the Father-Mother; Christ the spirit- 30
ual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essen-

1 tial nature of the infinite. They also indicate the divine
 2 Principle of scientific being, the intelligent relation of God
 3 to man and the universe.

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 ^{Father-}
 ^{Mother} As the apostle expressed it in words which he
 quoted with approbation from a classic poet:
 “For we are also His offspring.”

9 IX. Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ
 12 ^{The Son}
 ^{of God} is incorporeal, spiritual, — yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and
 15 casting out evils, destroying sin, disease, and death. As Paul says: “There is one God, and one mediator between God and men, the man Christ Jesus.” The corporeal
 18 man Jesus was human.

X. Jesus demonstrated Christ; he proved that Christ
 21 ^{Holy Ghost}
 ^{or Comforter} is the divine idea of God — the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.

XI. Jesus was the son of a virgin. He was appointed
 24 to speak God’s word and to appear to mortals in such
 Christ
 Jesus a form of humanity as they could understand
 as well as perceive. Mary’s conception of
 27 him was spiritual, for only purity could reflect Truth
 and Love, which were plainly incarnate in the good and
 pure Christ Jesus. He expressed the highest type of
 30 divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence,

or spiritual agreement, between God and man in His 1 image.

XII. The word *Christ* is not properly a synonym for 3 Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal 9 nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the 12 embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike. 15

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. 18 Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some 21 measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which 24 baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. 27 Jesus referred to this unity of his spiritual identity thus: “Before Abraham was, I am;” “I and my Father are one;” “My Father is greater than I.” The one Spirit 30 includes all identities.

XIV. By these sayings Jesus meant, not that the hu-

1 man Jesus was or is eternal, but that the divine idea or
 Christ was and is so and therefore antedated Abraham;
 3 ^{Spiritual oneness} not that the corporeal Jesus was one with the
 dwells forever in the bosom of the Father, God, from
 6 which it illuminates heaven and earth; not that the Father
 is greater than Spirit, which is God, but greater, infinitely
 greater, than the fleshly Jesus, whose earthly career was
 9 brief.

XV. The invisible Christ was imperceptible to the
 so-called personal senses, whereas Jesus appeared as a
 12 ^{The Son's duality} bodily existence. This dual personality of the
 unseen and the seen, the spiritual and mate-
 rial, the eternal Christ and the corporeal Jesus manifest
 15 in flesh, continued until the Master's ascension, when
 the human, material concept, or Jesus, disappeared,
 18 while the spiritual self, or Christ, continues to exist in
 the eternal order of divine Science, taking away the sins
 of the world, as the Christ has always done, even before
 the human Jesus was incarnate to mortal eyes.

21 XVI. This was "the Lamb slain from the foundation
 of the world," — slain, that is, according to the testi-
 24 ^{Eternity of the Christ} mony of the corporeal senses, but undying in
 the deific Mind. The Revelator represents the
 Son of man as saying (Revelation i. 17, 18): "I am the
 first and the last: I am he that liveth, and was dead
 27 [not understood]; and, behold, I am alive for evermore,
 [Science has explained me]." This is a mystical state-
 ment of the eternity of the Christ, and is also a reference
 30 to the human sense of Jesus crucified.

XVII. Spirit being God, there is but one Spirit, for
 there can be but one infinite and therefore one God.

There are neither spirits many nor gods many. There 1 is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism. 6

XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the *Æon* or Word of God, “was not anything made that was made.” Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial. 15

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be 21 Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light. 24

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality. 27

XXI. The Ego is deathless and limitless, for limits

1 would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence

3 The divine never passes into non-intelligence, or matter.

Ego Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.

9 XXII. Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal

12 The real manhood tal man is coexistent and coeternal with that Mind. He has been forever in the eternal

Mind, God; but infinite Mind can never be in man, but is reflected by man. The spiritual man's consciousness

15 and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always

18 spiritual and eternal.

XXIII. God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected

21 Indivisibility by a single man, else God would be manifestly of the infinite finite, lose the deific character, and become

less than God. Allness is the measure of the infinite, and 24 nothing less can express God.

XXIV. God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal.

27 God the parent Mind The Science of being furnishes the rule of per-

fection, and brings immortality to light. God and man are not the same, but in the order of divine Sci-

30 ence, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring.

XXV. God is individual and personal in a scientific

sense, but not in any anthropomorphic sense. Therefore 1 man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality. 3
 Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God. 6
 Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with 9 Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal, while error is 12 mortal and discordant.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the gospel 15 teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual 18 ideal.

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible to the limited senses 21 as is man's infinite Principle. The visible universe and material man are the poor counter- feits of the invisible universe and spiritual man. Eternal 24 things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite 27 of the real or the spiritual and eternal.

XXVIII. Subject sickness, sin, and death to the rule of health and holiness in Christian Science, 30 and you ascertain that this Science is demonstrably true, for it heals the sick and sinning as no

Man reflects
the perfect
God

Purity the
path to
perfection

True idea
of man

1 other system can. Christian Science, rightly understood, leads to eternal harmony. It brings to light the
3 only living and true God and man as made in His likeness; whereas the opposite belief — that man originates
6 in matter and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material — terminates in discord and mortality, in the
9 error which must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.

12 XXIX. The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*.

15 ^{Adam not ideal man} Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that
18 "darkness . . . upon the face of the deep," when matter or dust was deemed the agent of Deity in creating man, — when matter, as that which is accursed, stood
21 opposed to Spirit. Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle
24 which the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth "for man's sake."
30 From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

XXX. The destruction of sin is the divine method of 1
 pardon. Divine Life destroys death, Truth destroys
 error, and Love destroys hate. Being de- Divine
 stroyed, sin needs no other form of forgiveness. pardon 3
 Does not God's pardon, destroying any one sin, prophesy
 and involve the final destruction of all sin? 6

XXXI. Since God is All, there is no room for His
 unlikeness. God, Spirit, alone created all, and called it
 good. Therefore evil, being contrary to good, Evil not pro-
 is unreal, and cannot be the product of God. duced by God 9
 A sinner can receive no encouragement from the fact that
 Science demonstrates the unreality of evil, for the sinner 12
 would make a reality of sin, — would make that real
 which is unreal, and thus heap up “wrath against the
 day of wrath.” He is joining in a conspiracy against 15
 himself, — against his own awakening to the awful un-
 reality by which he has been deceived. Only those, who
 repent of sin and forsake the unreal, can fully understand 18
 the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded
 to a more spiritual idea of Deity, so will our material 21
 theories yield to spiritual ideas, until the finite
 gives place to the infinite, sickness to health, Basis of
 sin to holiness, and God's kingdom comes “in health and
 earth, as it is in heaven.” The basis of all health, sin-
 lessness, and immortality is the great fact that God is
 the only Mind; and this Mind must be not merely be- 27
 lieved, but it must be understood. To get rid of sin
 through Science, is to divest sin of any supposed mind
 or reality, and never to admit that sin can have intelli- 30
 gence or power, pain or pleasure. You conquer error by
 denying its verity. Our various theories will never lose

1 their imaginary power for good or evil, until we lose our
faith in them and make life its own proof of harmony
3 and God.

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word 6 *duty*, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole 9 *duty of man.*" In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His 12 image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love.

15 "Thou shalt have no other gods before me." (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-18 unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle 21 of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; con-24 stitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in 27 social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

CHAPTER XI

SOME OBJECTIONS ANSWERED

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? — JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. — PAUL.

THE strictures on this volume would condemn to 1
oblivion the truth, which is raising up thousands
from helplessness to strength and elevating them from 3
a theoretical to a practical Christianity. These criticisms
are generally based on detached sentences or clauses sep-
arated from their context. Even the Scriptures, which 6
grow in beauty and consistency from one grand root, ap-
pear contradictory when subjected to such usage. Jesus
said, “Blessed are the pure in heart: for they shall see 9
God” [Truth].

In Christian Science mere opinion is valueless. Proof
is essential to a due estimate of this subject. Sneers at 12
the application of the word *Science* to Chris- Supported
by facts
tianity cannot prevent that from being sci-
entific which is based on divine Principle, demonstrated ac- 15
cording to a divine given rule, and subjected to proof.
The facts are so absolute and numerous in support of
Christian Science, that misrepresentation and denuncia- 18

1 tion cannot overthrow it. Paul alludes to "doubtful dis-
2 putations." The hour has struck when proof and demon-
3 stration, instead of opinion and dogma, are summoned to
the support of Christianity, "making wise the simple."

4 In the result of some unqualified condemnations of
5 scientific Mind-healing, one may see with sorrow the sad
6 effects on the sick of denying Truth. He that
Commands 7 of Jesus decries this Science does it presumptuously,
8 in the face of Bible history and in defiance of the direct
9 command of Jesus, "Go ye into all the world, and preach
the gospel," to which command was added the promise
10 that his students should cast out evils and heal the sick.
11 He bade the seventy disciples, as well as the twelve,
12 heal the sick in any town where they should be hospitably
13 received.

14 If Christianity is not scientific, and Science is not of
God, then there is no invariable law, and truth becomes
15 Christianity 16 scientific an accident. Shall it be denied that a system
17 which works according to the Scriptures has
18 Scriptural authority?

19 Christian Science awakens the sinner, reclaims the
20 infidel, and raises from the couch of pain the helpless
21 Argument of 22 good works invalid. It speaks to the dumb the words of
23 Truth, and they answer with rejoicing. It
24 causes the deaf to hear, the lame to walk, and the blind
25 to see. Who would be the first to disown the Christli-
26 ness of good works, when our Master says, "By their
27 fruits ye shall know them"?

28 If Christian Scientists were teaching or practising
29 pharmacy or obstetrics according to the common theo-
30 ries, no denunciations would follow them, even if their
treatment resulted in the death of a patient. The people

are taught in such cases to say, Amen. Shall I then be 1 smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? 3 James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This 6 makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, 9 one might not be able to say with the apostle, ^{Personal experience} "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody 12 from the quickened sense of the people.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he ex- 15 plains the impossibility of good producing evil; and he also scientifically demonstrates this great ^{Proof from} _{miracles} fact, proving by what are wrongly called miracles, that 18 sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

It would sometimes seem as if truth were rejected be- 21 cause meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently those apostles who were Jesus' students, as well as Paul who was not one of his students, healed the sick and reformed the sinner by their 27 religion. Hence the mistake which allows ^{Example of} _{the disciples} words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press 30 along the line of gospel-healing, is often accounted a heretic.

1 It is objected to Christian Science that it claims God
 2 as the only absolute Life and Soul, and man to be His
 3 ^{Strong} _{position} idea, — that is, His image. It should be
 4 added that this is claimed to represent the
 5 normal, healthful, and sinless condition of man in divine
 6 Science, and that this claim is made because the Scrip-
 7 tures say that God has created man in His own image
 8 and after His likeness. Is it sacrilegious to assume that
 9 God's likeness is not found in matter, sin, sickness, and
 death?

10 Were it more fully understood that Truth heals and
 11 that error causes disease, the opponents of a demonstrable
 12 ^{Efficacy may be attested} Science would perhaps mercifully withhold
 13 their misrepresentations, which harm the sick;
 14 and until the enemies of Christian Science test its efficacy
 15 according to the rules which disclose its merits or de-
 16 merits, it would be just to observe the Scriptural precept,
 17 “Judge not.”

18 There are various methods of treating disease, which
 19 are not included in the commonly accepted systems; but
 20 ^{The one} _{divine method} there is only one which should be presented
 21 to the whole world, and that is the Christian
 22 Science which Jesus preached and practised and left to us
 23 as his rich legacy.

24 Why should one refuse to investigate this method
 25 of treating disease? Why support the popular systems
 26 of medicine, when the physician may perchance be an
 27 infidel and may lose ninety-and-nine patients, while
 28 Christian Science cures its hundred? Is it because
 29 allopathy and homœopathy are more fashionable and
 30 less spiritual?

31 In the Bible the word *Spirit* is so commonly applied

to Deity, that Spirit and God are often regarded as synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As it ^{Omnipotence} _{set forth} ³ is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness and work through drugs to heal the sick? ⁶ When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick. ⁹

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, — at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science. ¹² _{Contradictions not found}

Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinner race of Adam. ²¹

The apostle says: "For if a man think himself to be something, when he is nothing, he deceiveth himself." ²⁷ This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism. ³⁰

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged

1 by one critic. I regret that such criticism confounds *man* with Adam. When man is spoken of as made in God's
3 ^{God's idea} _{the ideal man} image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflecting God's likeness.

6 It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches
9 ^{Nothingness of error} how this nothingness is to be saved and healed.
12 The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in
15 order to prove the somethingness — yea, the allness — of Truth. It is self-evident that we are harmonious only as we cease to manifest evil or the belief that we suffer
18 from the sins of others. Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold"?

We treat error through the understanding of Truth, because Truth is error's antidote. If a dream ceases, it
21 ^{Truth} _{antidotes error} is self-destroyed, and the terror is over. When a sufferer is convinced that there is no reality in his belief of pain, — because matter has no sensation,
24 hence pain in matter is a false belief, — how can he suffer longer? Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious?
27 Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Material beliefs must be expelled to make room for
30 ^{Serving} _{two masters} spiritual understanding. We cannot serve both God and mammon at the same time; but is not this what frail mortals are trying to do? Paul says:

“The flesh lusteth against the Spirit, and the Spirit against the flesh.” Who is ready to admit this?

It is said by one critic, that to verify this wonderful philosophy Christian Science declares that whatever is mortal or discordant has no origin, existence, nor realness. Nothing really has Life but God, who is infinite Life; hence all is Life, and death has no dominion. This writer infers that if anything needs to be doctored, it must be the one God, or Mind. Had he stated his syllogism correctly, the conclusion would be that there is nothing left to be doctored.

Critics should consider that the so-called mortal man is not the reality of man. Then they would behold the signs of Christ’s coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity, — namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not.

Essential element of Christianity 15

If Christian Science takes away the popular gods, — sin, sickness, and death, — it is Christ, Truth, who destroys these evils, and so proves their nothingness.

The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal. These critics will then see that error is indeed the nothingness, which they chide us for

1 naming nothing and which we desire neither to honor
nor to fear.

3 Medical theories virtually admit the nothingness of
hallucinations, even while treating them as disease; and
who objects to this? Ought we not, then, to approve
6 any cure, which is effected by making the disease appear
to be — what it really is — an illusion?

Here is the difficulty: it is not generally understood how
9 one disease can be just as much a delusion as another. It

12 ^{All disease a delusion} is a pity that the medical faculty and clergy
have not learned this, for Jesus established
this foundational fact, when devils, delusions, were cast
out and the dumb spake.

Are we irreverent towards sin, or imputing too much
15 power to God, when we ascribe to Him almighty Life

18 ^{Elimination of sickness} and Love? I deny His cooperation with evil,
because I desire to have no faith in evil or in
mortal mind, will show itself in forms of sin, sickness, and
21 death? Instead of tenaciously defending the supposed
rights of disease, while complaining of the suffering dis-
ease brings, would it not be well to abandon the defence,
24 especially when by so doing our own condition can be im-
proved and that of other persons as well?

I have never supposed the world would immediately
27 witness the full fruitage of Christian Science, or that sin,

30 ^{Full fruitage yet to come} disease, and death would not be believed for
an indefinite time; but this I do aver, that,
as a result of teaching Christian Science, ethics and
temperance have received an impulse, health has been
restored, and longevity increased. If such are the pres-

ent fruits, what will the harvest be, when this Science is 1 more generally understood?

As Paul asked of the unfaithful in ancient days, so 3 the rabbis of the present day ask concerning our healing and teaching, "Through breaking the law, Law and dishonorest thou God?" We have the gospel, gospel 6 however, and our Master annulled material law by healing contrary to it. We propose to follow the Master's example. We should subordinate material law to spiritual law. Two essential points of Christian Science are, that neither Life nor man dies, and that God is not the author of sickness. 12

The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to 15 the expression of spiritual conceptions and Language inadequate propositions, because one is obliged to use material terms in dealing with spiritual ideas. The elucidation of Chris- 18 tian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science. Out of this condition grew the prophecy 21 concerning the Christian apostles, "They shall speak with new tongues."

Speaking of the things of Spirit while dwelling on 24 a material plane, material terms must be generally employed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material. 30

In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe

1 substance to be matter. They think of matter as something and almost the only thing, and of the things which
 3 ^{Substance}
 ^{spiritual} pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view.

6 To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important,
 9 ^{Both words}
 ^{and works} his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His
 12 words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are
 15 blind.

The Master often refused to explain his words, because it was difficult in a material age to apprehend spiritual Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

24 "The Word was made flesh." Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, — that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and
 27 ^{The divine}
 ^{life-link} 30 Truth destroys error.

In Jewish worship the Word was materially explained, and the spiritual sense was scarcely perceived. The

religion which sprang from half-hidden Israelitish history 1
 was pedantic and void of healing power. When we lose
 faith in God's power to heal, we distrust the ^{Truth a} 3
 divine Principle which demonstrates Christian ^{present help} 6
 Science, and then we cannot heal the sick. Neither can
 we heal through the help of Spirit, if we plant ourselves
 on a material basis.

The author became a member of the orthodox Congregational Church in early years. Later she learned 9
 that her own prayers failed to heal her as did the prayers
 of her devout parents and the church; but when the
 spiritual sense of the creed was discerned in the Science 12
 of Christianity, this spiritual sense was a *present help*. It
 was the living, palpitating presence of Christ, Truth, which
 healed the sick. 15

We cannot bring out the practical proof of Christianity, 18
 which Jesus required, while error seems as potent and
 real to us as Truth, and while we make a per- ^{Fatal} 21
 sonal devil and an anthropomorphic God our ^{premises}
 starting-points, — especially if we consider Satan as a
 being coequal in power with Deity, if not superior to Him. 21
 Because such starting-points are neither spiritual nor
 scientific, they cannot work out the Spirit-rule of Christian
 healing, which proves the nothingness of error, discord, 24
 by demonstrating the all-inclusiveness of harmonious
 Truth.

The Israelites centred their thoughts on the material 27
 in their attempted worship of the spiritual. To them
 matter was substance, and Spirit was shadow. ^{Fruitless} 30
 They thought to worship Spirit from a ma- ^{worship}
 terial standpoint, but this was impossible. They might
 appeal to Jehovah, but their prayer brought down no

1 proof that it was heard, because they did not sufficiently understand God to be able to demonstrate His power
3 to heal, — to make harmony the reality and discord the unreality.

Our Master declared that his material body was not
6 spirit, evidently considering it a mortal and material be-

^{Spirit the tangible} lief of flesh and bones, whereas the Jews took
9 materiality, but spirituality, was the reality of man's existence, while to the rabbis the spiritual was the intangible and uncertain, if not the unreal.

12 Would a mother say to her child, who is frightened at imaginary ghosts and sick in consequence of the fear:

^{Ghosts not realities} "I know that ghosts are real. They exist,
15 and are to be feared; but you must not be afraid of them"?

Children, like adults, *ought* to fear a reality which
18 can harm them and which they do not understand, for at any moment they may become its helpless victims; but instead of increasing children's fears by declaring
21 ghosts to be real, merciless, and powerful, thus watering the very roots of childish timidity, children should be assured that their fears are groundless, that ghosts
24 are not realities, but traditional beliefs, erroneous and man-made.

In short, children should be told not to believe in ghosts,
27 because there are no such things. If belief in their reality is destroyed, terror of ghosts will depart and health be restored. The objects of alarm will then vanish into nothingness, no longer seeming worthy of fear or honor. To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

The Christianly scientific real is the sensuous unreal. 1
Sin, disease, whatever seems real to material sense, is unreal in divine Science. The physical senses ^{The real and} 3
and Science have ever been antagonistic, and ^{the unreal}
they will so continue, till the testimony of the physical
senses yields entirely to Christian Science. 6

How can a Christian, having the stronger evidence of
Truth which contradicts the evidence of error, think of
the latter as real or true, either in the form of sickness or 9
of sin? All must admit that Christ is "the way, the
truth, and the life," and that omnipotent Truth certainly
does destroy error. 12

The age has not wholly outlived the sense of ghostly
beliefs. It still holds them more or less. Time has not
yet reached eternity, immortality, complete ^{Superstition} 15
reality. All the real is eternal. Perfection ^{obsolete}
underlies reality. Without perfection, nothing is wholly
real. All things will continue to disappear, until per- 18
fection appears and reality is reached. We must give up
the spectral at all points. We must not continue to admit
the somethingness of superstition, but we must yield up 21
all belief in it and be wise. When we learn that error
is not real, we shall be ready for progress, "forgetting
those things which are behind." 24

The grave does not banish the ghost of materiality.
So long as there are supposed limits to Mind, and those
limits are human, so long will ghosts seem to continue. 27
Mind is limitless. It never was material. The true idea
of being is spiritual and immortal, and from this it follows
that whatever is laid off is the ghost, some unreal belief. 30
Mortal beliefs can neither demonstrate Christianity nor
apprehend the reality of Life.

1 Are the protests of Christian Science against the notion
 that there can be material life, substance, or mind "utter
3 ^{Christian} falsities and absurdities," as some aver? Why
 ^{warfare} then do Christians try to obey the Scriptures
 and war against "the world, the flesh, and the devil"?
6 Why do they invoke the divine aid to enable them to leave
 all for Christ, Truth? Why do they use this phraseology,
9 and yet deny Christian Science, when it teaches precisely
 this thought? The words of divine Science find their
 immortality in deeds, for their Principle heals the sick
 and spiritualizes humanity.

12 On the other hand, the Christian opponents of Chris-
 tian Science neither give nor offer any proofs that their
 ^{Healing} Master's religion can heal the sick. Surely
15 ^{omitted} it is not enough to cleave to barren and desul-
 tory dogmas, derived from the traditions of the elders who
 thereunto have set their seals.

18 Consistency is seen in example more than in precept.
 Inconsistency is shown by words without deeds, which
 ^{Scientific} are like clouds without rain. If our words
21 ^{consistency} fail to express our deeds, God will redeem that
 weakness, and out of the mouth of babes He will perfect
 praise. The night of materiality is far spent, and with
24 the dawn Truth will waken men spiritually to hear and
 to speak the new tongue.

Sin should become unreal to every one. It is in itself
27 inconsistent, a divided kingdom. Its supposed realism
 has no divine authority, and I rejoice in the apprehension
 of this grand verity.

30 ^{Spiritual} The opponents of divine Science must be
 ^{meaning} charitable, if they would be Christian. If the
 letter of Christian Science appears inconsistent, they should

gain the spiritual meaning of Christian Science, and then 1
the ambiguity will vanish.

The charge of inconsistency in Christianly scientific 3
methods of dealing with sin and disease is met by some-
thing practical, — namely, the proof of the 6
utility of these methods; and proofs are better ^{Practical arguments} 6
than mere verbal arguments or prayers which evince no
spiritual power to heal.

As for sin and disease, Christian Science says, in the 9
language of the Master, “Follow me; and let the dead
bury their dead.” Let discord of every name and nature
be heard no more, and let the harmonious and true sense 12
of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-
ories regarding Christian healing? One, according to 15
the commands of our Master, heals the sick. The other,
popular religion, declines to admit that Christ’s religion
has exercised any systematic healing power since the first 18
century.

The statement that the teachings of Christian Sci-
ence in this work are “absolutely false, and the most 21
egregious fallacies ever offered for accept-
ance,” is an opinion wholly due to a misap- ^{Conditions of criticism} 24
prehension both of the divine Principle and practice of
Christian Science and to a consequent inability to demon-
strate this Science. Without this understanding, no one
is capable of impartial or correct criticism, because demon- 27
stration and spiritual understanding are God’s immortal
keynotes, proved to be such by our Master and evidenced
by the sick who are cured and by the sinners who are 30
reformed.

Strangely enough, we ask for material theories in sup-

1 port of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spir-
 3 ^{Weakness of material theories} itualized before the spiritual fact is attained.
 6 So-called material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.
 9 Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spir-
 12 ^{Irreconcilable differences} ituality. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, — as error and Truth, not contributing in any way to each other's happiness and existence.
 15 Jesus knew, "It is the spirit that quickeneth; the flesh profiteth nothing."

There is neither a present nor an eternal copartner-
 18 ship between error and Truth, between flesh and Spirit.

^{Copartnership impossible} God is as incapable of producing sin, sickness, and death as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, — man who is made in the divine likeness?

24 Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does divine Love commit a fraud on humanity by making man inclined to sin, 27 and then punishing him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

30 Does subsequent follow its antecedent? It does. Was there original self-creative sin? Then there must have been more than one creator, more than one God.

In common justice, we must admit that God will not 1
 punish man for doing what He created man
 capable of doing, and knew from the outset
 that man would do. God is "of purer eyes
 than to behold evil." We sustain Truth, not by accept-
 ing, but by rejecting a lie. 6

Two infinite
creators
absurd

3

Jesus said of personified evil, that it was "a liar, and
 the father of it." Truth creates neither a lie, a capacity
 to lie, nor a liar. If mankind would relinquish the belief 9
 that God makes sickness, sin, and death, or makes man
 capable of suffering on account of this malevolent triad,
 the foundations of error would be sapped and error's de- 12
 struction ensured; but if we theoretically endow mortals
 with the creativeness and authority of Deity, how dare we
 attempt to destroy what He hath made, or even to deny 15
 that God made man evil and made evil good?

History teaches that the popular and false notions
 about the Divine Being and character have originated 18
 in the human mind. As there is in reality but
 one God, one Mind, wrong notions about God
 must have originated in a false supposition, not in im- 21
 mortal Truth, and they are fading out. They are false
 claims, which will eventually disappear, according to the
 vision of St. John in the Apocalypse. 24

Anthropo-
morphism

If what opposes God is real, there must be two
 powers, and God is not supreme and infinite. Can
 Deity be almighty, if another mighty and
 self-creative cause exists and sways man- 27
 kind? Has the Father "Life in Himself," as the Scrip-
 tures say, and, if so, can Life, or God, dwell in evil and 30
 create it? Can matter drive Life, Spirit, hence, and so
 defeat omnipotence?

One
supremacy

27

1 Is the woodman's axe, which destroys a tree's so-called life, superior to omnipotence? Can a leaden bullet de-
3 ^{Matter} _{impotent} prive a man of Life, — that is, of God, who is man's Life? If God is at the mercy of matter, then matter is omnipotent. Such doctrines are "confu-
6 sion worse confounded." If two statements directly con-
tradic^t each other and one is true, the other must be false.
12 Is Science thus contradictory?
9 Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would
12 ^{Scientific and} _{Biblical facts} not be Science, and could not present its proofs. Christian Science is neither made up of contradic-
15 tory aphorisms nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the
18 Scriptures.

Why are the words of Jesus more frequently cited for our instruction than are his remarkable works? Is it not because there are few who have gained a true knowledge of the great import to Christianity of those works?

24 Sometimes it is said: "Rest assured that whatever effect Christian Scientists may have on the sick, comes
27 ^{Personal} _{confidence} through rousing within the sick a belief that in the removal of disease these healers have wonderful power, derived from the Holy Ghost." Is it likely that church-members have more faith in
30 some Christian Scientist, whom they have perhaps never seen and against whom they have been warned, than they have in their own accredited and orthodox

pastors, whom they have seen and have been taught 1
to love and to trust?

Let any clergyman try to cure his friends by their 3
faith in him. Will that faith heal them? Yet Scien-
tists will take the same cases, and cures will follow. 6
Is this because the patients have more faith in the Scien-
tist than in their pastor? I have healed infidels whose
only objection to this method was, that I as a Chris- 9
tian Scientist believed in the Holy Spirit, while they, the
patients, did not.

Even though you aver that the material senses are
indispensable to man's existence or entity, you must 12
change the human concept of life, and must at length
know yourself spiritually and scientifically. The evi-
dence of the existence of Spirit, Soul, is palpable only to 15
spiritual sense, and is not apparent to the material senses,
which cognize only that which is the opposite of Spirit.

True Christianity is to be honored wherever found, 18
but when shall we arrive at the goal which that word
implies? From Puritan parents, the discov-
erer of Christian Science early received her Author's
parentage 21
religious education. In childhood, she often listened
with joy to these words, falling from the lips of her
saintly mother, "God is able to raise you up from sick- 24
ness." and she pondered the meaning of that Scripture
she so often quotes: "And these signs shall follow them
that believe; . . . they shall lay hands on the sick, 27
and they shall recover."

A Christian Scientist and an opponent are like two
artists. One says: "I have spiritual ideals, Two different
artists 30
indestructible and glorious. When others see
them as I do, in their true light and loveliness, — and

1 know that these ideals are real and eternal because drawn
 from Truth, — they will find that nothing is lost, and all
 3 is won, by a right estimate of what is real.”

The other artist replies: “You wrong my experience. I have no mind-ideals except those which are both mental
 6 and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not ex-
 change mine for thine, for mine give me such personal
 9 pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out
 of sight. Moreover, I have no notion of losing my old
 12 doctrines or human opinions.”

Dear reader, which mind-picture or externalized thought shall be real to you, — the material or the spiritual?

15 Choose ye Both you cannot have. You are bringing out
 to-day your own ideal. This ideal is either temporal
 or eternal. Either Spirit or matter is your model. If you
 18 try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and
 forth, striking the ribs of matter and swinging between the
 21 real and the unreal.

Hear the wisdom of Job, as given in the excellent trans-
 lation of the late Rev. George R. Noyes, D.D.: —

24 Shall mortal man be more just than God?
 Shall man be more pure than his Maker?
 Behold, He putteth no trust in His ministering spirits,
 27 And His angels He chargeth with frailty.

Of old, the Jews put to death the Galilean Prophet,
 the best Christian on earth, for the truth he spoke and
 30 demonstrated, while to-day, Jew and Christian can unite
 in doctrine and denomination on the very basis of Jesus’
 words and works. The Jew believes that the Messiah or

Christ has not yet come; the Christian believes that 1
Christ is God. Here Christian Science intervenes, ex-
plains these doctrinal points, cancels the disagreement, 3
and settles the question. Christ, as the true spiritual idea,
is the ideal of God now and forever, here and everywhere.
The Jew who believes in the First Commandment is a 6
monotheist; he has one omnipresent God. Thus the Jew
unites with the Christian's doctrine that God is come and
is present now and forever. The Christian who believes 9
in the First Commandment is a monotheist. Thus he
virtually unites with the Jew's belief in one God, and
recognizes that Jesus Christ is not God, as Jesus himself 12
declared, but is the Son of God. This declaration of
Jesus, understood, conflicts not at all with another of his
sayings: "I and my Father are one," — that is, one in 15
quality, not in quantity. As a drop of water is one with
the ocean, a ray of light one with the sun, even so God
and man, Father and son, are one in being. The Scrip- 18
ture reads: "For in Him we live, and move, and have
our being."

I have revised SCIENCE AND HEALTH only to give a 21
clearer and fuller expression of its original meaning. Spir-
itual ideas unfold as we advance. A human perception of
divine Science, however limited, must be correct in order 24
to be Science and subject to demonstration. A germ of in-
finite Truth, though least in the kingdom of heaven, is the
higher hope on earth, but it will be rejected and reviled 27
until God prepares the soil for the seed. That which
when sown bears immortal fruit, enriches mankind only
when it is understood, — hence the many readings given 30
the Scriptures, and the requisite revisions of SCIENCE AND
HEALTH WITH KEY TO THE SCRIPTURES.

CHAPTER XII

CHRISTIAN SCIENCE PRACTICE

*Why art thou cast down, O my soul [sense]?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise Him,
Who is the health of my countenance and my God.* — PSALMS.

And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. — JESUS.

1 IT is related in the seventh chapter of Luke's Gospel
2 that Jesus was once the honored guest of a certain
3 Pharisee, by name Simon, though he was quite unlike
4 Simon the disciple. While they were at meat, an unusual
5 ^{A gospel narrative} incident occurred, as if to interrupt the scene
6 of Oriental festivity. A "strange woman"
7 came in. Heedless of the fact that she was debarred from
8 such a place and such society, especially under the stern
9 rules of rabbinical law, as positively as if she were a Hin-
10 doo pariah intruding upon the household of a high-caste
11 Brahman, this woman (Mary Magdalene, as she has
12 since been called) approached Jesus. According to the
13 custom of those days, he reclined on a couch with his
14 head towards the table and his bare feet away from it.
15 It was therefore easy for the Magdalen to come behind

the couch and reach his feet. She bore an alabaster jar 1 containing costly and fragrant oil, — sandal oil perhaps, which is in such common use in the East. Breaking 3 the sealed jar, she perfumed Jesus' feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her 6 grade.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was 9 this all. Knowing what those around him were saying in their hearts, especially his host, ^{Parable of} ^{the creditor} — that they were wondering why, being a prophet, the 12 exalted guest did not at once detect the woman's immoral status and bid her depart, — knowing this, Jesus rebuked them with a short story or parable. He described two 15 debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the 18 Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, follow- 21 ing it with that remarkable declaration to the woman, "Thy sins are forgiven."

Why did he thus summarize her debt to divine Love? 24 Had she repented and reformed, and did his insight detect this unspoken moral uprising? She ^{Divine} ^{insight} 27 bathed his feet with her tears before she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the expectation of her repentance, reformation, and growth 30 in wisdom? Certainly there was encouragement in the mere fact that she was showing her affection for a man

1 of undoubted goodness and purity, who has since been
rightfully regarded as the best man that ever trod this
3 planet. Her reverence was unfeigned, and it was mani-
fested towards one who was soon, though they knew it
not, to lay down his mortal existence in behalf of all
6 sinners, that through his word and works they might be
redeemed from sensuality and sin.

Which was the higher tribute to such ineffable affec-
9 tion, the hospitality of the Pharisee or the contrition of
the Magdalen? This query Jesus answered
12 ^{Penitence or hospitality} by rebuking self-righteousness and declaring
15 the absolution of the penitent. He even said that this
poor woman had done what his rich entertainer had neg-
lected to do, — wash and anoint his guest's feet, a special
15 sign of Oriental courtesy.

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
21 told Simon that such seekers as he gave small reward
in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*
24 little.

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 ^{Genuine} _{repentance} broken hearts, expressed by meekness and
human affection, as did this woman? If
so, then it may be said of them, as Jesus said of the
30 unwelcome visitor, that they indeed love much, because
much is forgiven them.

Did the careless doctor, the nurse, the cook, and the

brusque business visitor sympathetically know the thorns 1
they plant in the pillow of the sick and the heavenly
homesick looking away from earth, — Oh, did ^{Compassion} requisite 3
they know! — this knowledge would do much
more towards healing the sick and preparing their helpers
for the “midnight call,” than all cries of “Lord, Lord!” 6
The benign thought of Jesus, finding utterance in such
words as “Take no thought for your life,” would heal
the sick, and so enable them to rise above the supposed 9
necessity for physical thought-taking and doctoring;
but if the unselfish affections be lacking, and common
sense and common humanity are disregarded, what men- 12
tal quality remains, with which to evoke healing from
the outstretched arm of righteousness?

If the Scientist reaches his patient through divine 15
Love, the healing work will be accomplished at one
visit, and the disease will vanish into its native
nothingness like dew before the morning sun- ^{Speedy} healing 18
shine. If the Scientist has enough Christly affection to
win his own pardon, and such commendation as the Mag-
dalene gained from Jesus, then he is Christian enough to 21
practise scientifically and deal with his patients compas-
sionately; and the result will correspond with the spiritual
intent. 24

If hypocrisy, stolidity, inhumanity, or vice finds its
way into the chambers of disease through the would-be
healer, it would, if it were possible, convert ^{Truth} 27
into a den of thieves the temple of the Holy ^{desecrated}
Ghost, — the patient’s spiritual power to resuscitate him-
self. The unchristian practitioner is not giving to mind 30
or body the joy and strength of Truth. The poor suf-
fering heart needs its rightful nutriment, such as peace,

1 patience in tribulation, and a priceless sense of the dear Father's loving-kindness.

3 In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought, — yea, while mental penury chills his faith and understanding.

12 The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry.

The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts. The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All.

30 If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent

^{Moral evils}
^{to be cast out}
^{The true physician}
^{Source of calmness}

of spiritual healing under the napkin of its form, nor 1
bury the *morale* of Christian Science in the grave-clothes
of its letter. The tender word and Christian 3
encouragement of an invalid, pitiful patience 3
with his fears and the removal of them, are better than
hecatombs of gushing theories, stereotyped borrowed 6
speeches, and the doling of arguments, which are but so
many parodies on legitimate Christian Science, aflame
with divine Love. 9

This is what is meant by seeking Truth, Christ, not
“for the loaves and fishes,” nor, like the Pharisee, with
the arrogance of rank and display of scholarship- 12
ship, but like Mary Magdalene, from the sum-
mit of devout consecration, with the oil of gladness and
the perfume of *gratitude*, with tears of repentance and 15
with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period
of which Jesus spoke to his disciples, when he said: “Ye 18
are the salt of the earth.” “Ye are the light 21
of the world. A city that is set on an hill can-
not be hid.” Let us watch, work, and pray that this salt
lose not its saltiness, and that this light be not hid, but
radiate and glow into noon tide glory.

The infinite Truth of the Christ-cure has come to this 24
age through a “still, small voice,” through silent utter-
ances and divine anointing which quicken and increase
the beneficial effects of Christianity. I long to see the 27
consummation of my hope, namely, the student’s higher
attainments in this line of light.

Because Truth is infinite, error should be known as 30
nothing. Because Truth is omnipotent in goodness,
error, Truth’s opposite, has no might. Evil is but the

1 counterpoise of nothingness. The greatest wrong is
but a supposititious opposite of the highest right. The
3 ^{Real and} _{counterfeit} confidence inspired by Science lies in the fact
that Truth is real and error is unreal. Error
is a coward before Truth. Divine Science insists that
6 time will prove all this. Both truth and error have come
nearer than ever before to the apprehension of mortals,
and truth will become still clearer as error is self-
9 destroyed.

Against the fatal beliefs that error is as real as Truth,
that evil is equal in power to good if not superior, and that
12 ^{Results of} _{faith in Truth} discord is as normal as harmony, even the hope
of freedom from the bondage of sickness and
sin has little inspiration to nerve endeavor. When we
15 come to have more faith in the truth of being than we have
in error, more faith in Spirit than in matter, more faith
in living than in dying, more faith in God than in man,
18 then no material suppositions can prevent us from healing
the sick and destroying error.

That Life is not contingent on bodily conditions is
21 proved, when we learn that life and man survive this
^{Life independent} _{of matter} body. Neither evil, disease, nor death can be
spiritual, and the material belief in them dis-
24 appears in the ratio of one's spiritual growth. Because
matter has no consciousness or Ego, it cannot act; its
conditions are illusions, and these false conditions are the
27 source of all seeming sickness. Admit the existence of
matter, and you admit that mortality (and therefore dis-
ease) has a foundation in fact. Deny the existence of
30 matter, and you can destroy the belief in material con-
ditions. When fear disappears, the foundation of disease
is gone. Once let the mental physician believe in the

reality of matter, and he is liable to admit also the reality 1 of all discordant conditions, and this hinders his destroying them. Thus he is unfitted for the successful 3 treatment of disease.

In proportion as matter loses to human sense all entity as man, in that proportion does man become its 6 master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus 9 ^{Man's entity} as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Jesus' control over the belief that matter is substance, that it can be the arbiter of life or the constructor of any 12 form of existence.

We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. 15 Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed 18 to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and 21 the other to be made indestructible.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian 24 Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. ^{The Christ treatment} ^{Matter not medicine} Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality?

No man is physically healed in wilful error or by it, 30 any more than he is morally saved in or by sin. It is error even to murmur or to be angry over sin. To be

1 every whit whole, man must be better spiritually as well as physically. To be immortal, we must forsake the
 3 No healing mortal sense of things, turn from the lie of false
 in sin belief to Truth, and gather the facts of being from the divine Mind. The body improves under the
 6 same regimen which spiritualizes the thought; and if health is not made manifest under this regimen, this proves that fear is governing the body. This is the law
 9 of cause and effect, or like producing like.

Homœopathy furnishes the evidence to the senses, that symptoms, which might be produced by a certain drug,

12 Like curing are removed by using the same drug which like might cause the symptoms. This confirms my theory that faith in the drug is the sole factor in the
 15 cure. The effect, which mortal mind produces through one belief, it removes through an opposite belief, but it uses the same medicine in both cases.

18 The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body. A physical diagnosis of disease — since mortal mind must be the cause of disease — tends to induce disease.

According to both medical testimony and individual
 24 experience, a drug may eventually lose its supposed power and do no more for the patient. Hygienic treatment also loses its efficacy. Quackery
 27 Transient potency of drugs likewise fails at length to inspire the credulity of the sick, and then they cease to improve. These lessons are useful. They should naturally and genuinely
 30 change our basis from sensation to Christian Science, from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to dis-

cover the condition of matter, when in fact all is 1
Mind. The body is the substratum of mortal mind,
and this so-called mind must finally yield <sup>Diagnosis
of matter</sup> 3
to the mandate of immortal Mind.

Disquisitions on disease have a mental effect similar
to that produced on children by telling ghost-stories in 6
the dark. By those uninstructed in Christian <sup>Ghost-stories
inducing fear</sup> Science, nothing is really understood of material
existence. Mortals are believed to be here without their 9
consent and to be removed as involuntarily, not knowing
why nor when. As frightened children look everywhere
for the imaginary ghost, so sick humanity sees danger in 12
every direction, and looks for relief in all ways except the
right one. Darkness induces fear. The adult, in bond-
age to his beliefs, no more comprehends his real being 15
than does the child; and the adult must be taken out of
his darkness, before he can get rid of the illusive suffer-
ings which throng the gloaming. The way in divine 18
Science is the only way out of this condition.

I would not transform the infant at once into a
man, nor would I keep the suckling a lifelong babe. 21
No impossible thing do I ask when urging <sup>Mind imparts
purity, health,
and beauty</sup> 24
the claims of Christian Science; but because this teaching is in advance of the age, we
should not deny our need of its spiritual unfoldment.
Mankind will improve through Science and Christi-
anity. The necessity for uplifting the race is father to 27
the fact that Mind can do it; for Mind can impart
purity instead of impurity, strength instead of weak-
ness, and health instead of disease. Truth is an altera- 30
tive in the entire system, and can make it "every whit
whole."

1 Remember, brain is not mind. Matter cannot be sick, and Mind is immortal. The mortal body is only an erro-
3 ^{Brain not intelligent} neous mortal belief of mind in matter. What you call matter was originally error in solution, elementary mortal mind, — likened by Milton to
6 “chaos and old night.” One theory about this mortal mind is, that its sensations can reproduce man, can form blood, flesh, and bones. The Science of being, in which
9 all is divine Mind, or God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought,
12 bind himself with his own beliefs, and then call his bonds material and name them divine law.

When man demonstrates Christian Science absolutely, 15 he will be perfect. He can neither sin, suffer, be subject
16 ^{Veritable success} to matter, nor disobey the law of God. Therefore he will be as the angels in heaven. Christian 18 Science and Christianity are one. How, then, in Christianity any more than in Christian Science, can we believe in the reality and power of both Truth and error, 21 Spirit and matter, and hope to succeed with contraries? Matter is not self-sustaining. Its false supports fail one after another. Matter succeeds for a period only by 24 falsely parading in the vestments of law.

“Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” In Christian 27 ^{Recognition of benefits} Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help. If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student.

If we are Christians on all moral questions, but are in 1
darkness as to the physical exemption which Christianity includes, then we must have more faith 3
in God on this subject and be more alive to His promises. It is easier to cure the most malignant disease than it is to cure sin. The author has 6
raised up the dying, partly because they were willing to be restored, while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin. Under all 9
modes of pathological treatment, the sick recover more rapidly from disease than does the sinner from his sin. Healing is easier than teaching, if the teaching is faithfully 12
done.

The fear of disease and the love of sin are the sources of man's enslavement. "The fear of the Lord 15
is the beginning of wisdom," but the Scriptures also declare, through the exalted thought of John, that "perfect Love casteth out fear." 18

The fear occasioned by ignorance can be cured; but to remove the effects of fear produced by sin, you must rise above both fear and sin. Disease is expressed not 21
so much by the lips as in the functions of the body. Establish the scientific sense of health, and you relieve the oppressed organ. The inflammation, decomposition, or 24
deposit will abate, and the disabled organ will resume its healthy functions.

When the blood rushes madly through the veins or 27
languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Mortal mind is producing the propulsion or the 30
languor, and we prove this to be so when by mental means the circulation is changed, and returns to that standard

Disease far
more docile
than iniquity

Love frees
from fear

Mind circu-
lates blood

1 which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never
3 reduce inflammation scientifically, but the truth of being, whispered into the ear of mortal mind, will bring relief.

Hatred and its effects on the body are removed by
6 Love. Because mortal mind seems to be conscious, the
Mind can sick say: "How can my mind cause a disease
destroy all ills I never thought of and knew nothing about,
9 until it appeared on my body?" The author has an-
swered this question in her explanation of disease as origi-
nating in human belief before it is consciously apparent
12 on the body, which is in fact the objective state of mortal
mind, though it is called matter. This mortal blindness
and its sharp consequences show our need of divine meta-
15 physics. Through immortal Mind, or Truth, we can
destroy all ills which proceed from mortal mind.

Ignorance of the cause or approach of disease is no
18 argument against the mental origin of disease. You con-
fess to ignorance of the future and incapacity to preserve
your own existence, and this belief helps rather than
21 hinders disease. Such a state of mind induces sickness.

It is like walking in darkness on the edge of a precipice.
You cannot forget the belief of danger, and your steps
24 are less firm because of your fear, and ignorance of mental
cause and effect.

Heat and cold are products of mortal mind. The body,
27 when bereft of mortal mind, at first cools, and after-
Temperature is mental wards it is resolved into its primitive mortal
elements. Nothing that lives ever dies, and
30 vice versa. Mortal mind produces animal heat, and then
expels it through the abandonment of a belief, or in-
creases it to the point of self-destruction. Hence it is

mortal mind, not matter, which says, "I die." Heat 1 would pass from the body as painlessly as gas dissipates into the air when it evaporates but for the belief that inflammation and pain must accompany the separation of heat from the body. 3

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The old-school physician proves this when his patient says, "I am better," 6 but the patient believes that matter, not mind, 9 has helped him. The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses 12 the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any 15 mental despotism or malpractice. All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental and moral power, 18 and is increasing his patient's spirituality while restoring him physically through divine Love.

Palsy is a belief that matter governs mortals, and can 21 paralyze the body, making certain portions of it motionless. Destroy the belief, show mortal 24 mind that muscles have no power to be lost, for Mind is supreme, and you cure the palsy. Cure for palsy

Consumptive patients always show great hopefulness and courage, even when they are supposed to be in 27 hopeless danger. This state of mind seems anomalous except to the expert in Christian Science. This mental state is not understood, simply 30 because it is a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mor- Latent fear diagnosed

1 tal thought a hopeless state, an image more terrifying than
that of most other diseases. The patient turns involun-
3 tarily from the contemplation of it, but though unacknowl-
edged, the latent fear and the despair of recovery remain
in thought.

6 Just so is it with the greatest sin. It is the most subtle,
and does its work almost self-deceived. The diseases
9 ^{Insidious} _{concepts} deemed dangerous sometimes come from the
most hidden, undefined, and insidious beliefs.

12 The pallid invalid, whom you declare to be wasting away
with consumption of the blood, should be told that blood
15 never gave life and can never take it away, — that Life is
Spirit, and that there is more life and immortality in one
good motive and act, than in all the blood which ever
18 flowed through mortal veins and simulated a corporeal
sense of life.

If the body is material, it cannot, for that very reason,
18 suffer with a fever. Because the so-called material body

21 ^{Remedy} _{for fever} is a mental concept and governed by mortal
mind, it manifests only what that so-called
24 mind expresses. Therefore the efficient remedy is to
destroy the patient's false belief by both silently and au-
dibly arguing the true facts in regard to harmonious
27 being, — representing man as healthy instead of diseased,
and showing that it is impossible for matter to suffer, to
feel pain or heat, to be thirsty or sick. Destroy fear,
and you end fever. Some people, mistaught as to Mind-
science, inquire when it will be safe to check a fever.

Know that in Science you cannot check a fever after ad-
30 mitting that it must have its course. To fear and admit
the power of disease, is to paralyze mental and scientific
demonstration.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love.

Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated.

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually watched that it may not produce blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease had gone. Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ. You also remove in this way what are termed organic diseases as readily as functional difficulties.

The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. Without this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sick-

1 ness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this 6 self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it.

Without the so-called human mind, there can be no 9 inflammatory nor torpid action of the system. Remove

^{Latent power} the error, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles

12 Napier sent it cowering back into the jungle. An animal may infuriate another by looking it in the eye, and both will fight for nothing. A man's gaze, fastened 15 fearlessly on a ferocious beast, often causes the beast to retreat in terror. This latter occurrence represents the power of Truth over error, — the might of intelligence 18 exercised over mortal beliefs to destroy them; whereas hypnotism and hygienic drilling and drugging, adopted to cure matter, is represented by two material erroneous 21 bases.

Disease is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into

24 ^{Disease powerless} its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it. God

27 never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord.

Such a power, without the divine permission, is inconceivable; and if such a power could be divinely directed, it would manifest less wisdom than we usually find displayed in human governments.

If disease can attack and control the body without 1
the consent of mortals, sin can do the same, for both
are errors, announced as partners in the be- ^{Jurisdiction of Mind} 3
ginning. The Christian Scientist finds only
effects, where the ordinary physician looks for causes.
The real jurisdiction of the world is in Mind, controlling 6
every effect and recognizing all causation as vested in
divine Mind.

A felon, on whom certain English students exper- 9
imented, fancied himself bleeding to death, and died be-
cause of that belief, when only a stream of ^{Power of} 11
warm water was trickling over his arm. Had ^{imagination} 12
he known his sense of bleeding was an illusion, he would
have risen above the false belief. Let the despairing in-
valid, inspecting the hue of her blood on a cambric hand- 15
kerchief, think of the experiment of those Oxford boys,
who caused the death of a man, when not a drop of his
blood was shed. Then let her learn the opposite state- 18
ment of Life as taught in Christian Science, and she will
understand that she is not dying on account of the state of
her blood, but is suffering from her belief that blood is 21
destroying her life. The so-called vital current does not
affect the invalid's health, but her belief produces the
very results she dreads. 24

Fevers are errors of various types. The quickened
pulse, coated tongue, febrile heat, dry skin, pain in the
head and limbs, are pictures drawn on the ^{Fevers the effect of fear} 27
body by a mortal mind. The images, held in
this disturbed mind, frighten conscious thought. Unless
the fever-picture, drawn by millions of mortals and im- 30
aged on the body through the belief that mind is in matter
and discord is as real as harmony, is destroyed through

1 Science, it may rest at length on some receptive thought,
2 and become a fever case, which ends in a belief called
3 death, which belief must be finally conquered by eternal
4 Life. Truth is always the victor. Sickness and sin fall
5 by their own weight. Truth is the rock of ages, the head-
6 stone of the corner, "but on whomsoever it shall fall, it
7 will grind him to powder."

Contending for the evidence or indulging the demands
9 of sin, disease, or death, we virtually contend against
10 the control of Mind over body, and deny the
11 ^{Misdirected} _{contention} power of Mind to heal. This false method
12 is as though the defendant should argue for the plaintiff
13 in favor of a decision which the defendant knows will
14 be turned against himself.

15 The physical effects of fear illustrate its illusion. Gazing
16 at a chained lion, crouched for a spring, should not
17 ^{Benefits of} _{metaphysics} terrify a man. The body is affected only with
18 the belief of disease produced by a so-called
19 mind ignorant of the truth which chains disease. Nothing
20 but the power of Truth can prevent the fear of
21 error, and prove man's dominion over error.

Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to
24 ^{A higher} _{discovery} prove that the divine Mind produces in man
25 health, harmony, and immortality. Gradually this evidence will gather momentum and clearness,
26 until it reaches its culmination of scientific statement and
27 proof. Nothing is more disheartening than to believe
28 that there is a power opposite to God, or good, and that
29 God endows this opposing power with strength to be used
30 against Himself, against Life, health, harmony.

Every law of matter or the body, supposed to govern

man, is rendered null and void by the law of Life, God. 1
Ignorant of our God-given rights, we submit to unjust
decrees, and the bias of education enforces ^{Ignorance} 3
this slavery. Be no more willing to suffer the ^{of our rights}
illusion that you are sick or that some disease is develop- 6
ing in the system, than you are to yield to a sinful temp-
tation on the ground that sin has its necessities.

When infringing some supposed law, you say that
there is danger. This fear is the danger and induces the 9
physical effects. We cannot in reality suffer ^{No laws} 12
from breaking anything except a moral or ^{of matter}
spiritual law. The so-called laws of mortal belief are 15
destroyed by the understanding that Soul is immortal,
and that mortal mind cannot legislate the times, periods,
and types of disease, with which mortals die. God is the 18
lawmaker, but He is not the author of barbarous codes.
In infinite Life and Love there is no sickness, sin, nor
death, and the Scriptures declare that we live, move, and
have our being in the infinite God.

Think less of the enactments of mortal mind, and you
will sooner grasp man's God-given dominion. You must 21
understand your way out of human theories ^{God-given} 24
relating to health, or you will never believe ^{dominion}
that you are quite free from some ailment. The har-
mony and immortality of man will never be reached
without the understanding that Mind is not in matter.
Let us banish sickness as an outlaw, and abide by the 27
rule of perpetual harmony, — God's law. It is man's
moral right to annul an unjust sentence, a sentence never
inflicted by divine authority. 30

Christ Jesus overruled the error which would impose
penalties for transgressions of the physical laws of

1 health; he annulled supposed laws of matter, opposed
3 ^{Begin}_{rightly} to the harmonies of Spirit, lacking divine au-
thority and having only human approval for
their sanction.

6 If half the attention given to hygiene were given to the
study of Christian Science and to the spiritualization of
9 ^{Hygiene}_{excessive} thought, this alone would usher in the millen-
nium. Constant bathing and rubbing to alter
the secretions or to remove unhealthy exhalations from
the cuticle receive a useful rebuke from Jesus' precept,
"Take no thought . . . for the body." We must beware
12 of making clean merely the outside of the platter.

He, who is ignorant of what is termed hygienic law, is
more receptive of spiritual power and of faith in one
15 ^{Blissful}_{ignorance} God, than is the devotee of supposed hygienic
law, who comes to teach the so-called igno-
rant one. Must we not then consider the so-called law
18 of matter a canon "more honored in the breach than
the observance"? A patient thoroughly booked in medi-
cal theories is more difficult to heal through Mind than
21 one who is not. This verifies the saying of our Master:
"Whosoever shall not receive the kingdom of God as a
little child, shall in no wise enter therein."

24 One whom I rescued from seeming spiritual oblivion,
in which the senses had engulfed him, wrote to me: "I
should have died, but for the glorious Principle you teach,
27 — supporting the power of Mind over the body and show-
ing me the nothingness of the so-called pleasures and pains
of sense. The treatises I had read and the medicines I
30 had taken only abandoned me to more hopeless suffering
and despair. Adherence to hygiene was useless. Mortal
mind needed to be set right. The ailment was not bodily,

but mental, and I was cured when I learned my way in 1 Christian Science."

We need a clean body and a clean mind, — a body 3 rendered pure by Mind as well as washed by water. One says: "I take good care of my body." ^{A clean mind and body} 6 To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is 9 "willing rather to be absent from the body, and to be present with the Lord."

A hint may be taken from the emigrant, whose filth 12 does not affect his happiness, because mind and body rest on the same basis. To the mind equally gross, dirt gives no uneasiness. It is the native element of such a 15 mind, which is symbolized, and not chafed, by its surroundings; but impurity and uncleanness, which do not trouble the gross, could not be borne by the refined. 18 This shows that the mind must be clean to keep the body in proper condition.

The tobacco-user, eating or smoking poison for half a 21 century, sometimes tells you that the weed preserves his health, but does this make it so? Does his assertion prove the use of tobacco to be a salu- ^{Beliefs illusive} 24 brious habit, and man to be the better for it? Such instances only prove the illusive physical effect of a false belief, confirming the Scriptural conclusion concerning a 27 man, "As he thinketh in his heart, so is he."

The movement-cure — pinching and pounding the poor body, to make it sensibly well when it ought to be in- 30 sensibly so — is another medical mistake, resulting from the common notion that health depends on inert matter

1 instead of on Mind. Can matter, or what is termed matter, either feel or act without mind?

3 We should relieve our minds from the depressing thought that we have transgressed a material law and must of necessity pay the penalty. Let us reassure

6 ^{Corporeal} _{penalties} ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue,

9 cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his

12 protest against this belief in order to annul it. Through this action of thought and its results upon the body, the student will prove to himself, by small beginnings, the

15 grand verities of Christian Science.

If exposure to a draught of air while in a state of perspiration is followed by chills, dry cough, influenza,

18 ^{Not matter,} _{but Mind} congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such

21 symptoms are not apt to follow exposure; but if you believe in laws of matter and their fatal effects when transgressed, you are not fit to conduct your own case or

24 to destroy the bad effects of your belief. When the fear subsides and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other

27 disease will ever result from exposure to the weather. In Science this is an established fact which all the evidence before the senses can never overrule.

30 Sickness, sin, and death must at length quail before the divine rights of intelligence, and then the power of Mind over the entire functions and organs of the

human system will be acknowledged. It is proverbial 1 that Florence Nightingale and other philanthropists engaged in humane labors have been able to undergo without sinking fatigues and exposures which ordinary people could not endure. The explanation lies in the support which they derived from the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due for wrong-doing.

Constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering. Whatever it is your duty to do, you can do without harm to yourself. If you sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed.

You say that you have not slept well or have overeaten. You are a law unto yourself. Saying this and believing it, you will suffer in proportion to your belief and fear. Your sufferings are not the penalty for having broken a law of matter, for it is a law of mortal mind which you have disobeyed. You say or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly, while the opposite belief would produce the opposite result.

Any supposed information, coming from the body or from inert matter as if either were intelligent, is an illu-

Benefit of
philanthropy

3

Honest toil
has no
penalty

18

Our sleep
and food

24

30

1 sion of mortal mind, — one of its dreams. Realize that
3 ^{Doubtful} evidence the evidence of the senses is not to be accepted
3 in the case of sickness, any more than it is in
the case of sin.

Expose the body to certain temperatures, and belief
6 says that you may catch cold and have catarrh; but no
9 ^{Climate} and belief such result occurs without mind to demand
12 the belief. So long as mortals declare
9 that certain states of the atmosphere produce catarrh,
fever, rheumatism, or consumption, those effects will
follow, — not because of the climate, but on account of
12 the belief. The author has in too many instances healed
disease through the action of Truth on the minds of mort-
tals, and the corresponding effects of Truth on the body,
15 not to know that this is so.

A blundering despatch, mistakenly announcing the
death of a friend, occasions the same grief that the friend's
18 ^{Erroneous} despatch real death would bring. You think that your
anguish is occasioned by your loss. Another
despatch, correcting the mistake, heals your grief, and
21 you learn that your suffering was merely the result of
your belief. Thus it is with all sorrow, sickness, and
death. You will learn at length that there is no cause
24 for grief, and divine wisdom will then be understood.
Error, not Truth, produces all the suffering on earth.

If a Christian Scientist had said, while you were labor-
27 ing under the influence of the belief of grief, "Your sor-
row is without cause," you would not have
30 ^{Mourning} _{causeless} understood him, although the correctness of
the assertion might afterwards be proved to you. So,
when our friends pass from our sight and we lament,
that lamentation is needless and causeless. We shall

perceive this to be true when we grow into the understanding of Life, and know that there is no death. 1

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality. 12

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and authors have the shortest span of earthly existence, it is not because they occupy the most important posts and perform the most vital functions in society. That man does not pay the severest penalty 18 who does the most good. By adhering to the realities of eternal existence, — instead of reading disquisitions on the inconsistent supposition that death comes in obedience 21 to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant.

The history of Christianity furnishes sublime proofs 27 of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Christian Mind, who gives man faith and understanding history whereby to defend himself, not only from temptation, but 30 from bodily suffering.

1 The Christian martyrs were prophets of Christian
2 Science. Through the uplifting and consecrating power
3 of divine Truth, they obtained a victory over the corpo-
4 real senses, a victory which Science alone can explain.
5 Stolidity, which is a resisting state of mortal mind, suffers
6 less, only because it knows less of material law.

7 The Apostle John testified to the divine basis of Chris-
8 tian Science, when dire inflictions failed to destroy his
9 body. Idolaters, believing in more than one mind, had
10 "gods many," and thought that they could kill the body
11 with matter, independently of mind.

12 Admit the common hypothesis that food is the nutri-
13 ment of life, and there follows the necessity for another
14 admission in the opposite direction, — that
15 ^{Sustenance}
_{spiritual} food has power to destroy Life, God, through
16 a deficiency or an excess, a quality or a quantity. This
17 is a specimen of the ambiguous nature of all material
18 health-theories. They are self-contradictory and self-de-
19 structive, constituting a "kingdom divided against itself,"
20 which is "brought to desolation." If food was prepared
21 by Jesus for his disciples, it cannot destroy life.

22 The fact is, food does not affect the absolute Life of
23 man, and this becomes self-evident, when we learn that
24 ^{God}
_{sustains man} God is our Life. Because sin and sickness are
25 not qualities of Soul, or Life, we have hope in
26 immortality; but it would be foolish to venture beyond
27 our present understanding, foolish to stop eating until
28 we gain perfection and a clear comprehension of the living
29 Spirit. In that perfect day of understanding, we shall
30 neither eat to live nor live to eat.

31 If mortals think that food disturbs the harmonious
32 functions of mind and body, either the food or this thought

must be dispensed with, for the penalty is coupled with 1
the belief. Which shall it be? If this decision be left
to Christian Science, it will be given in behalf 3
of the control of Mind over this belief and every ^{Diet and} ³
erroneous belief, or material condition. The less we
know or think about hygiene, the less we are predisposed 6
to sickness. Recollect that it is not the nerves, not mat-
ter, but mortal mind, which reports food as undigested.
Matter does not inform you of bodily derangements; it 9
is supposed to do so. This pseudo-mental testimony can
be destroyed only by the better results of Mind's oppo-
site evidence. ¹²

Our dietetic theories first admit that food sustains the
life of man, and then discuss the certainty that food can
kill man. This false reasoning is rebuked in ^{Scripture} ¹⁵
Scripture by the metaphors about the fount ^{rebukes}
and stream, the tree and its fruit, and the kingdom di-
vided against itself. If God has, as prevalent theories ¹⁸
maintain, instituted laws that food shall support human
life, He cannot annul these regulations by an opposite
law that food shall be inimical to existence. ²¹

Materialists contradict their own statements. Their
belief in material laws and in penalties for their infrac-
tion is the ancient error that there is fraternity ^{Ancient} ²⁴
between pain and pleasure, good and evil, God ^{confusion}
and Satan. This belief totters to its falling before the
battle-axe of Science. ²⁷

A case of convulsions, produced by indigestion, came
under my observation. In her belief the woman had
chronic liver-complaint, and was then suffering from a ³⁰
complication of symptoms connected with this belief. I
cured her in a few minutes. One instant she spoke de-

1 sparingly of herself. The next minute she said, "My food is all digested, and I should like something more 3 to eat."

We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, sim-
6 ^{Ultimate harmony}ply because, to the mortal senses, there is seem-
9 ing discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

12 When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science. Let
15 ^{Unnecessary prostration} your higher sense of justice destroy the false process of mortal opinions which you name law, and then you will not be confined to a sick-room nor laid upon a bed of suffering in payment of the last far-
18 thing, the last penalty demanded by error. "Agree with thine adversary quickly, whiles thou art in the way with him." Suffer no claim of sin or of sickness to grow upon
21 the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no
24 law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick.

27 "Agree to disagree" with approaching symptoms of chronic or acute disease, whether it is cancer, consump-
30 ^{Treatment of disease}tion, or smallpox. Meet the incipient stages of disease with as powerful mental opposition as a legislator would employ to defeat the passage of an inhuman law. Rise in the conscious strength of the

spirit of Truth to overthrow the plea of mortal mind, 1
alias matter, arrayed against the supremacy of Spirit.
Blot out the images of mortal thought and its beliefs in 3
sickness and sin. Then, when thou art delivered to the
judgment of Truth, Christ, the judge will say, "Thou
art whole!" 6

Instead of blind and calm submission to the incipient
or advanced stages of disease, rise in rebellion against
them. Banish the belief that you can possibly 9
entertain a single intruding pain which can- Righteous rebellion
not be ruled out by the might of Mind, and in this way
you can prevent the development of pain in the body. 12
No law of God hinders this result. It is error to suffer
for aught but your own sins. Christ, or Truth, will de-
stroy all other supposed suffering, and real suffering for 15
your own sins will cease in proportion as the sin ceases.

Justice is the moral signification of law. Injustice de-
clares the absence of law. When the body is supposed 18
to say, "I am sick," never plead guilty. Since Contradict error
matter cannot talk, it must be mortal mind
which speaks; therefore meet the intimation with a pro- 21
test. If you say, "I am sick," you plead guilty. Then
your adversary will deliver you to the judge (mortal
mind), and the judge will sentence you. Disease has 24
no intelligence to declare itself something and announce
its name. Mortal mind alone sentences itself. Therefore
make your own terms with sickness, and be just to yourself 27
and to others.

Mentally contradict every complaint from the body,
and rise to the true consciousness of Life as Sin to be overcome 30
Love, — as all that is pure, and bearing the
fruits of Spirit. Fear is the fountain of sickness,

1 and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease.

3 Only while fear or sin remains can it bring forth death.

6 To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to 9 take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

12 The physical affirmation of disease should always be met with the mental negation. Whatever benefit is pro-

15 ^{Illusions}
_{about nerves} duced on the body, must be expressed mentally, and thought should be held fast to this ideal. If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it a belief. If you think that con- 18 sumption is hereditary in your family, you are liable to the development of that thought in the form of what is termed pulmonary disease, unless Science shows you 21 otherwise. If you decide that climate or atmosphere is unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

24 Reverse the case. Stand porter at the door of thought. Admitting only such conclusions as you wish realized in

27 ^{Guarding}
_{the door} bodily results, you will control yourself harmo- niously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office 30 as porter and shut out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors; then the body cannot suffer from them. The issues of pain or

pleasure must come through mind, and like a watchman 1
forsaking his post, we admit the intruding belief, forget-
ting that through divine help we can forbid this entrance. 3

The body seems to be self-acting, only because mortal
mind is ignorant of itself, of its own actions, and of their
results, — ignorant that the predisposing, re- The strength 6
mote, and exciting cause of all bad effects is a ^{of Spirit}
law of so-called mortal mind, not of matter. Mind is the
master of the corporeal senses, and can conquer sickness, 9
sin, and death. Exercise this God-given authority. Take
possession of your body, and govern its feeling and action.
Rise in the strength of Spirit to resist all that is unlike 12
good. God has made man capable of this, and nothing
can vitiate the ability and power divinely bestowed on
man. 15

Be firm in your understanding that the divine Mind
governs, and that in Science man reflects God's govern-
ment. Have no fear that matter can ache, No pain 18
swell, and be inflamed as the result of a law ^{in matter}
of any kind, when it is self-evident that matter can have
no pain nor inflammation. Your body would suffer no 21
more from tension or wounds than the trunk of a tree
which you gash or the electric wire which you stretch,
were it not for mortal mind. 24

When Jesus declares that "the light of the body is the
eye," he certainly means that light depends upon Mind,
not upon the complex humors, lenses, muscles, the iris 27
and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter
cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the No real 30
disease and its cause. It is well to be calm in sickness;

1 to be hopeful is still better; but to understand that sickness is not real and that Truth can destroy its seeming
3 reality, is best of all, for this understanding is the universal and perfect remedy.

By conceding power to discord, a large majority of
6 doctors depress mental energy, which is the only real
Recuperation recuperative power. Knowledge that we
mental can accomplish the good we hope for, stimu-
9 lates the system to act in the direction which Mind points
out. The admission that any bodily condition is beyond
the control of Mind disarms man, prevents him from
12 helping himself, and enthrones matter through error. To
those struggling with sickness, such admissions are dis-
couraging, — as much so as would be the advice to a man
15 who is down in the world, that he should not try to rise
above his difficulties.

Experience has proved to the author the fallacy of
18 material systems in general, — that their theories are
sometimes pernicious, and that their denials are better
than their affirmations. Will you bid a man let evils
21 overcome him, assuring him that all misfortunes are from
God, against whom mortals should not contend? Will
you tell the sick that their condition is hopeless, unless it
24 can be aided by a drug or climate? Are material means
the only refuge from fatal chances? Is there no divine
permission to conquer discord of every kind with harmony,
27 with Truth and Love?

We should remember that Life is God, and that God
30 Arguing is omnipotent. Not understanding Christian
wrongly Science, the sick usually have little faith in
it till they feel its beneficent influence. This shows
that faith is not the healer in such cases. The sick

unconsciously argue for suffering, instead of against it. 1
They admit its reality, whereas they should deny it.
They should plead in opposition to the testimony of the 3
deceitful senses, and maintain man's immortality and
eternal likeness to God.

Like the great Exemplar, the healer should speak to 6
disease as one having authority over it, leaving Soul to
master the false evidences of the corporeal
senses and to assert its claims over mortal- ^{Divine authority} 9
ity and disease. The same Principle cures both sin and
sickness. When divine Science overcomes faith in a car-
nal mind, and faith in God destroys all faith in sin and in 12
material methods of healing, then sin, disease, and death
will disappear.

Prayers, in which God is not asked to heal but is be- 15
sought to take the patient to Himself, do not benefit the
sick. An ill-tempered, complaining, or deceit- ^{Aids in sickness} 18
ful person should not be a nurse. The nurse
should be cheerful, orderly, punctual, patient, full of
faith, — receptive to Truth and Love.

It is mental quackery to make disease a reality — to 21
hold it as something seen and felt — and then to attempt
its cure through Mind. It is no less erroneous
to believe in the real existence of a tumor, a ^{Mental quackery} 24
cancer, or decayed lungs, while you argue against their
reality, than it is for your patient to feel these ills in
physical belief. Mental practice, which holds disease 27
as a reality, fastens disease on the patient, and it may
appear in a more alarming form.

The knowledge that brain-lobes cannot kill a man nor 30
affect the functions of mind would prevent the brain from
becoming diseased, though a moral offence is indeed the

1 worst of diseases. One should never hold in mind
the thought of disease, but should efface from
3 ^{Effacing images of disease} thought all forms and types of disease, both for
one's own sake and for that of the patient.

6 Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never
startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, avoid speaking aloud the name of the disease. Never say beforehand how much you have to contend with in a case, nor encourage in the patient's 9 thought the expectation of growing worse before a crisis is passed.

12 The refutation of the testimony of material sense is not a difficult task in view of the conceded falsity of this 15 ^{False testimony refuted} testimony. The refutation becomes arduous, not because the testimony of sin or disease is 18 true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side, — all teaching 21 that the body suffers, as if matter could have sensation.

At the right time explain to the sick the power which their beliefs exercise over their bodies. Give them divine 24 ^{Healthful explanation} and wholesome understanding, with which to combat their erroneous sense, and so efface the images of sickness from mortal mind. Keep distinctly in 27 thought that man is the offspring of God, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it, never giving the body life 30 and sensation. It breaks the dream of disease to understand that sickness is formed by the human mind, not by matter nor by the divine Mind.

By not perceiving vital metaphysical points, not seeing 1
how mortal mind affects the body, — acting beneficially
or injuriously on the health, as well as on the 3
morals and the happiness of mortals, — we are Misleading
methods
misled in our conclusions and methods. We throw the
mental influence on the wrong side, thereby actually in- 6
juring those whom we mean to bless.

Suffering is no less a mental condition than is enjoyment. You cause bodily sufferings and increase them 9
by admitting their reality and continuance, Remedy for
as directly as you enhance your joys by be- accidents
lieving them to be real and continuous. When an ac- 12
cident happens, you think or exclaim, "I am hurt!"
Your thought is more powerful than your words, more
powerful than the accident itself, to make the injury 15
real.

Now reverse the process. Declare that you are not hurt
and understand the reason why, and you will find the 18
ensuing good effects to be in exact proportion to your
disbelief in physics, and your fidelity to divine meta-
physics, confidence in God as All, which the Scriptures 21
declare Him to be.

To heal the sick, one must be familiar with the great
verities of being. Mortals are no more material in their 24
waking hours than when they act, walk, see, Independent
hear, enjoy, or suffer in dreams. We can mentality
never treat mortal mind and matter separately, because 27
they combine as one. Give up the belief that mind
is, even temporarily, compressed within the skull, and
you will quickly become more manly or womanly. You 30
will understand yourself and your Maker better than
before.

1 Sometimes Jesus called a disease by name, as when he
 said to the epileptic boy, "Thou dumb and deaf spirit, I
 3 ^{Naming} _{maladies} charge thee, come out of him, and enter no
 more into him." It is added that "the spirit
 6 [error] cried, and rent him sore and came out of him, and
 9 he was as one dead," — clear evidence that the malady
 9 was not material. These instances show the concessions
 which Jesus was willing to make to the popular ignorance
 12 of spiritual Life-laws. Often he gave no name to the
 distemper he cured. To the synagogue ruler's daughter,
 whom they called dead but of whom he said, "she is not
 15 dead, but sleepeth," he simply said, "Damsel, I say unto
 thee, arise!" To the sufferer with the withered hand
 he said, "Stretch forth thine hand," and it "was restored
 15 whole, like as the other."

Homœopathic remedies, sometimes not containing a
 particle of medicine, are known to relieve the symptoms
 18 ^{The action} _{of faith} of disease. What produces the change? It is
 the faith of the doctor and the patient, which
 21 reduces self-inflicted sufferings and produces a new effect
 upon the body. In like manner destroy the illusion of
 pleasure in intoxication, and the desire for strong drink
 is gone. Appetite and disease reside in mortal mind, not
 24 in matter.

So also faith, cooperating with a belief in the healing
 effects of time and medication, will soothe fear and change
 27 the belief of disease to a belief of health. Even a blind
 faith removes bodily ailments for a season, but hypnotism
 changes such ills into new and more difficult forms of dis-
 30 ease. The Science of Mind must come to the rescue,
 to work a radical cure. Then we understand the process.
 The great fact remains that evil is not mind. Evil has

no power, no intelligence, for God is good, and therefore 1
good is infinite, is All.

You say that certain material combinations produce 3
disease; but if the material body causes disease, can
matter cure what matter has caused? Mortal ^{Corporeal} combinations 6
mind prescribes the drug, and administers it. Mortal mind plans the exercise, and puts the body through
certain motions. No gastric gas accumulates, not a se-
cretion nor combination can operate, apart from the 9
action of mortal thought, *alias* mortal mind.

So-called mortal mind sends its despatches over its
body, but this so-called mind is both the service and 12
message of this telegraphy. Nerves are un- ^{Automatic} mechanism
able to talk, and matter can return no an-
swer to immortal Mind. If Mind is the only actor, how 15
can mechanism be automatic? Mortal mind perpetuates
its own thought. It constructs a machine, manages it,
and then calls it material. A mill at work or the action 18
of a water-wheel is but a derivative from, and continua-
tion of, the primitive mortal mind. Without this force
the body is devoid of action, and this deadness shows 21
that so-called mortal life is mortal mind, not matter.

Scientifically speaking, there is no mortal mind out of
which to make material beliefs, springing from illusion. 24
This misnamed mind is not an entity. It is ^{Mental} strength
only a false sense of matter, since matter is not
sensible. The one Mind, God, contains no mortal opin- 27
ions. All that is real is included in this immortal Mind.

Our Master asked: "How can one enter into a strong
man's house and spoil his goods, except he first ^{Confirmation} 30
bind the strong man?" In other words: How ^{in a parable}
can I heal the body, without beginning with so-called

1 mortal mind, which directly controls the body? When
2 disease is once destroyed in this so-called mind, the fear
3 of disease is gone, and therefore the disease is thor-
4oughly cured. Mortal mind is "the strong man," which
5 must be held in subjection before its influence upon health
6 and morals can be removed. This error conquered, we
7 can despoil "the strong man" of his goods, — namely, of
8 sin and disease.

9 Mortals obtain the harmony of health, only as they
10 forsake discord, acknowledge the supremacy of divine
11 Mind, and abandon their material beliefs.

12 <sup>Eradicate
error from
thought</sup> Eradicate the image of disease from the per-
13 turbed thought before it has taken tangible
14 shape in conscious thought, *alias* the body, and you pre-
15 vent the development of disease. This task becomes easy,
16 if you understand that every disease is an error, and has
17 no character nor type, except what mortal mind assigns to
18 it. By lifting thought above error, or disease, and con-
19 tending persistently for truth, you destroy error.

20 When we remove disease by addressing the disturbed
21 mind, giving no heed to the body, we prove that thought

<sup>Mortal mind
controlled</sup> alone creates the suffering. Mortal mind
22 rules all that is mortal. We see in the body
23 the images of this mind, even as in optics we see painted
24 on the retina the image which becomes visible to the
25 senses. The action of so-called mortal mind must be
26 destroyed by the divine Mind to bring out the harmony
27 of being. Without divine control there is discord, mani-
28 fest as sin, sickness, and death.

29 The Scriptures plainly declare the baneful influence of
30 sinful thought on the body. Even our Master felt this.
It is recorded that in certain localities he did not many

mighty works "because of their unbelief" in Truth. Any 1
 human error is its own enemy, and works against itself;
 it does nothing in the right direction and much 3
 in the wrong. If so-called mind is cherishing <sup>Mortal mind
not a healer</sup> evil passions and malicious purposes, it is not a healer,
 but it engenders disease and death. 6

If faith in the truth of being, which you impart men-
 tally while destroying error, causes chemicalization (as
 when an alkali is destroying an acid), it is be- 9
 cause the truth of being must transform the <sup>Effect of
opposites</sup> error to the end of producing a higher manifestation.
 This fermentation should not aggravate the disease, but 12
 should be as painless to man as to a fluid, since matter
 has no sensation and mortal mind only feels and sees
 materially. 15

What I term *chemicalization* is the upheaval produced
 when immortal Truth is destroying erroneous mortal be-
 lief. Mental chemicalization brings sin and sickness to 18
 the surface, forcing impurities to pass away, as is the case
 with a fermenting fluid.

The only effect produced by medicine is dependent upon 21
 mental action. If the mind were parted from the body,
 could you produce any effect upon the brain <sup>Medicine
and brain</sup> or body by applying the drug to either? Would 24
 the drug remove paralysis, affect organization, or restore
 will and action to cerebrum and cerebellum?

Until the advancing age admits the efficacy and suprem- 27
 acy of Mind, it is better for Christian Scientists to leave
 surgery and the adjustment of broken bones
 and dislocations to the fingers of a surgeon, <sup>Skilful
surgery</sup> while the mental healer confines himself chiefly to mental
 reconstruction and to the prevention of inflammation. 30

1 Christian Science is always the most skilful surgeon, but
2 surgery is the branch of its healing which will be last
3 acknowledged. However, it is but just to say that the
4 author has already in her possession well-authenticated
5 records of the cure, by herself and her students through
6 mental surgery alone, of broken bones, dislocated joints,
7 and spinal vertebræ.

8 The time approaches when mortal mind will forsake
9 its corporeal, structural, and material basis, when im-
10 ^{Indestructible} mortal Mind and its formations will be appre-
11 ^{life of man} hended in Science, and material beliefs will
12 not interfere with spiritual facts. Man is indestructible
13 and eternal. Sometime it will be learned that mortal
14 mind constructs the mortal body with this mind's own
15 mortal materials. In Science, no breakage nor dislocation
16 can really occur. You say that accidents, injuries, and
17 disease kill man, but this is not true. The life of man is
18 Mind. The material body manifests only what mortal
19 mind believes, whether it be a broken bone, disease, or sin.

20 We say that one human mind can influence another and
21 in this way affect the body, but we rarely remember that

22 ^{The evil of} ^{mesmerism} we govern our own bodies. The error, mes-
23 merism — or hypnotism, to use the recent term
24 — illustrates the fact just stated. The operator would
25 make his subjects believe that they cannot act voluntarily
26 and handle themselves as they should do. If they yield
27 to this influence, it is because their belief is not better
28 instructed by spiritual understanding. Hence the proof
29 that hypnotism is not scientific; Science cannot produce
30 both disorder and order. The involuntary pleasure or
31 pain of the person under hypnotic control is proved to be
32 a belief without a real cause.

So the sick through their beliefs have induced their own 1
diseased conditions. The great difference between voluntary and involuntary mesmerism is that voluntary 3
mesmerism is induced consciously and should suffer
should and does cause the perpetrator to suffer, while self-
mesmerism is induced unconsciously and by his mistake 6
a man is often instructed. In the first instance it is understood that the difficulty is a mental illusion, while in the second it is believed that the misfortune is a material effect. 9
The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. In reality, both have their origin in the human mind, and can be 12
healed only by the divine Mind.

You command the situation if you understand that mortal existence is a state of self-deception and not the 15
truth of being. Mortal mind is constantly Error's power
producing on mortal body the results of false imaginary
opinions; and it will continue to do so, until mortal 18
error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and spir- 21
itual understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint 24
your patient with it.

The mortal so-called mind produces all that is unlike the immortal Mind. The human mind determines the 27
nature of a case, and the practitioner improves or injures the case in proportion to the truth 30
or error which influences his conclusions. The mental conception and development of disease are not understood by the patient, but the physician should be familiar Disease-
production

1 with mental action and its effect in order to judge the case
 according to Christian Science.

3 If a man is an inebriate, a slave to tobacco, or the special
 servant of any one of the myriad forms of sin, meet and
 6 ^{Appetites to} ~~be abandoned~~ destroy these errors with the truth of being, —
 9 by exhibiting to the wrong-doer the suffering
 which his submission to such habits brings, and by con-
 vincing him that there is no real pleasure in false appe-
 12 tites. A corrupt mind is manifested in a corrupt body.
 Lust, malice, and all sorts of evil are diseased beliefs, and
 you can destroy them only by destroying the wicked
 15 motives which produce them. If the evil is over in the
 repentant mortal mind, while its effects still remain on the
 individual, you can remove this disorder as God's law is
 18 fulfilled and reformation cancels the crime. The healthy
 sinner is the hardened sinner.

The temperance reform, felt all over our land, results
 18 from metaphysical healing, which cuts down every tree
 21 ^{Temperance} ~~reform~~ that brings not forth good fruit. This con-
 24 viction, that there is no real pleasure in sin,
 27 is one of the most important points in the theology of
 Christian Science. Arouse the sinner to this new and
 true view of sin, show him that sin confers no pleasure,
 30 and this knowledge strengthens his moral courage and
 increases his ability to master evil and to love good.

Healing the sick and reforming the sinner are one and
 27 the same thing in Christian Science. Both cures require
 30 ^{Sin or fear} ~~the root of~~ ^{the same method and are inseparable in Truth.}
 Hatred, envy, dishonesty, fear, and so forth,
 33 make a man sick, and neither material medi-
 cine nor Mind can help him permanently, even in body,
 unless it makes him better mentally, and so delivers him

from his destroyers. The basic error is mortal mind. 1
Hatred inflames the brutal propensities. The indulgence
of evil motives and aims makes any man, who is above the 3
lowest type of manhood, a hopeless sufferer.

Christian Science commands man to master the pro-
pensities, — to hold hatred in abeyance with kindness, 6
to conquer lust with chastity, revenge with ^{Mental} charity, and to overcome deceit with hon- ^{conspirators} esty. Choke these errors in their early stages, if you 9
would not cherish an army of conspirators against
health, happiness, and success. They will deliver you
to the judge, the arbiter of truth against error. The 12
judge will deliver you to justice, and the sentence of
the moral law will be executed upon mortal mind and
body. Both will be manacled until the last farthing 15
is paid, — until you have balanced your account with
God. "Whosoever a man soweth, that shall he also
reap." The good man finally can overcome his fear of 18
sin. This is sin's necessity, — to destroy itself. Im-
mortal man demonstrates the government of God, good,
in which is no power to sin. 21

It were better to be exposed to every plague on earth
than to endure the cumulative effects of a guilty con-
science. The abiding consciousness of wrong- ^{Cumulative} 24
doing tends to destroy the ability to do right. ^{repentance}
If sin is not regretted and is not lessening, then it is
hastening on to physical and moral doom. You are con- 27
quered by the moral penalties you incur and the ills they
bring. The pains of sinful sense are less harmful than its
pleasures. Belief in material suffering causes mortals to 30
retreat from their error, to flee from body to Spirit, and
to appeal to divine sources outside of themselves.

1 The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations." 3 ^{The leaves of healing} Sin and sickness are both healed by the same Principle. The tree is typical of man's divine 6 Principle, which is equal to every emergency, offering 9 full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the power of God is understood and demonstrated 9 in the healing of mortals, both mind and body. "Perfect Love casteth out fear."

12 The Science of being unveils the errors of sense, and 12 spiritual perception, aided by Science, reaches Truth.

^{Sickness will abate} Then error disappears. Sin and sickness will 15 abate and seem less real as we approach the scientific period, in which mortal sense is subdued and all that is unlike the true likeness disappears. The moral man has no fear that he will commit a murder, and he 18 should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from you. Error is opposed to Life. We can, and ultimately 21 ^{Resist to the end} shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go 24 on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die. Inharmony of any kind involves weakness and suffering, — a loss of 27 control over the body.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by Mind's mastery 30 ^{Morbid cravings} of the body. This normal control is gained through divine strength and understanding. There is no enjoyment in getting drunk, in becoming a

fool or an object of loathing; but there is a very sharp 1 remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting. 3

Man's enslavement to the most relentless masters — 6 passion, selfishness, envy, hatred, and revenge — is conquered only by a mighty struggle. Every ^{Universal} hour of delay makes the struggle more severe. ^{panacea} 9 If man is not victorious over the passions, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the 12 weakness of mortal mind, — strength from the immortal and omnipotent Mind, — and lifting humanity above itself into purer desires, even into spiritual power and 15 good-will to man.

Let the slave of wrong desire learn the lessons of Christian Science, and he will get the better of that desire, 18 and ascend a degree in the scale of health, happiness, and existence.

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be ^{Immortal} memory 24 present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your 27 consciousness.

There are many species of insanity. All sin is insanity in different degrees. Sin is spared from ^{Sin a form} of insanity 30 this classification, only because its method of madness is in consonance with common mortal belief.

1 Every sort of sickness is error, — that is, sickness is loss of harmony. This view is not altered by the fact
3 that sin is worse than sickness, and sickness is not acknowledged nor discovered to be error by many who are sick.
6 There is a universal insanity of so-called health, which mistakes fable for fact throughout the entire round of the material senses, but this general craze cannot, in a scientific diagnosis, shield the individual case from the special name of insanity. Those unfortunate people who are committed to insane asylums are only so many distinctly
12 defined instances of the baneful effects of illusion on mortal minds and bodies.

The supposition that we can correct insanity by the use
15 of purgatives and narcotics is in itself a mild species of

<sup>Drugs and
brain-lobes</sup> insanity. Can drugs go of their own accord to the brain and destroy the so-called inflammation of disordered functions, thus reaching mortal mind through matter? Drugs do not affect a corpse, and Truth does not distribute drugs through the blood, and
21 from them derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptibly as would congestion of the brain,
24 were it not that mortal mind thinks that the tarsal joint is less intimately connected with the mind than is the brain. Reverse the belief, and the results would be perceptibly
27 different.

The unconscious thought in the corporeal substratum of brain produces no effect, and that condition of
30 <sup>Matter and
animate error</sup> the body which we call sensation in matter is unreal. Mortal mind is ignorant of itself, — ignorant of the errors it includes and of their

effects. Intelligent matter is an impossibility. You 1 may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind and 3 not by matter?" *Mortal mind* and body combine as one, and the nearer matter approaches its final statement, — animate error called nerves, brain, mind, — the 6 more prolific it is likely to become in sin and disease-⁴ beliefs.

Unconscious mortal mind — *alias* matter, brain — can- 9 not dictate terms to consciousness nor say, "I am sick." The belief, that the unconscious substratum ^{Dictation of error} 12 of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies. 15

The so-called conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger never yields to the weaker, ex- 18 cept through fear or choice. The animate ^{So-called superiority} should be governed by God alone. The real man is spiritual and immortal, but the mortal and imperfect 21 so-called "children of men" are counterfeits from the beginning, to be laid aside for the pure reality. This mortal is put off, and the new man or real man is put 24 on, in proportion as mortals realize the Science of man and seek the true model.

We have no right to say that life depends on matter 27 now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave ^{Death no benefactor} 30 a reward for this ignorance. Death will not make us harmonious and immortal as a recompense for ignorance.

1 If here we give no heed to Christian Science, which is spiritual and eternal, we shall not be ready for spiritual
 3 Life hereafter.

“This is life eternal,” says Jesus, — *is*, not *shall be*; and then he defines everlasting life as a present knowledge
 6 ^{Life eternal and present} of his Father and of himself, — the knowledge of Love, Truth, and Life. “This is life eternal, that they might know Thee, the only true God, and
 9 Jesus Christ, whom Thou hast sent.” The Scriptures say, “Man shall not live by bread *alone*, but by every word that proceedeth out of the mouth of God,” showing that Truth is the actual life of man; but mankind objects to making this teaching practical.

Every trial of our faith in God makes us stronger.
 15 The more difficult seems the material condition to be
^{Love casteth out fear} overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle
 18 John says: “There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love.” Here is a definite and inspired proclamation
 21 of Christian Science.

MENTAL TREATMENT ILLUSTRATED

The Science of mental practice is susceptible of no
 24 misuse. Selfishness does not appear in the practice of
^{Be not afraid} Truth or Christian Science. If mental practice is abused or is used in any way except to
 27 promote right thinking and doing, the power to heal mentally will diminish, until the practitioner’s healing ability is wholly lost. Christian scientific practice begins with Christ’s keynote of harmony, “Be not afraid!”

Said Job: "The thing which I greatly feared is come upon me."

My first discovery in the student's practice was this: 3
If the student silently called the disease by name, when
he argued against it, as a general rule the body
would respond more quickly, — just as a per- Naming
diseases 6
son replies more readily when his name is spoken; but
this was because the student was not perfectly attuned to
divine Science, and needed the arguments of truth for 9
reminders. If Spirit or the power of divine Love bear
witness to the truth, this is the ultimatum, the scientific
way, and the healing is instantaneous. 12

It is recorded that once Jesus asked the name of a disease, — a disease which moderns would call *dementia*.
The demon, or evil, replied that his name was Evils cast
out 15
Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole. The Scripture seems to import that Jesus 18 caused the evil to be self-seen and so destroyed.

The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a 21 false sense mentally entertained, not destroyed. Fear as the
foundation
Disease is an image of thought externalized. The mental state is called a material state. Whatever 24
is cherished in mortal mind as the physical condition is imaged forth on the body.

Always begin your treatment by allaying the fear 27 of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, Unspoken
pleading 30 and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear,

1 your patient is healed. The great fact that God lovingly
2 governs all, never punishing aught but sin, is your stand-
3 point, from which to advance and destroy the human fear
4 of sickness. Mentally and silently plead the case scien-
5 tifically for Truth. You may vary the arguments to meet
6 the peculiar or general symptoms of the case you treat,
7 but be thoroughly persuaded in your own mind concern-
8 ing the truth which you think or speak, and you will be
9 the victor.

You may call the disease by name when you mentally
deny it; but by naming it audibly, you are liable under

12 ^{Eloquent silence} some circumstances to impress it upon the
13 thought. The power of Christian Science and
14 divine Love is omnipotent. It is indeed adequate to un-
15 clasp the hold and to destroy disease, sin, and death.

To prevent disease or to cure it, the power of Truth,
of divine Spirit, must break the dream of the material
18 ^{Insistence requisite} senses. To heal by argument, find the type
19 of the ailment, get its name, and array your
20 mental plea against the physical. Argue at first men-
21 tally, not audibly, that the patient has no disease, and
22 conform the argument so as to destroy the evidence of
23 disease. Mentally insist that harmony is the fact, and
24 that sickness is a temporal dream. Realize the presence
25 of health and the fact of harmonious being, until the
26 body corresponds with the normal conditions of health
27 and harmony.

If the case is that of a young child or an infant, it needs
to be met mainly through the parent's thought, silently
30 ^{The cure of infants} or audibly on the aforesaid basis of Christian
Science. The Scientist knows that there can
be no hereditary disease, since matter is not intelligent

and cannot transmit good or evil intelligence to man, and 1
God, the only Mind, does not produce pain in matter.
The act of yielding one's thoughts to the undue contem- 3
plation of physical wants or conditions induces those very
conditions. A single requirement, beyond what is neces- 6
sary to meet the simplest needs of the babe is harmful.
Mind regulates the condition of the stomach, bowels, and
food, the temperature of children and of men, and matter
does not. The wise or unwise views of parents and other 9
persons on these subjects produce good or bad effects on
the health of children.

The daily ablutions of an infant are no more natural 12
nor necessary than would be the process of taking a fish
out of water every day and covering it with dirt 13
in order to make it thrive more vigorously in its ^{Ablutions for} 15
own element. "Cleanliness is next to godliness," but
washing should be only for the purpose of keeping the
body clean, and this can be effected without scrubbing the 18
whole surface daily. Water is not the natural habitat of
humanity. I insist on bodily cleanliness within and with-
out. I am not patient with a speck of dirt; but in caring 21
for an infant one need not wash his little body all over each
day in order to keep it sweet as the new-blown flower.

Giving drugs to infants, noticing every symptom of 24
flatulency, and constantly directing the mind to such
signs, — that mind being laden with illusions 25
about disease, health-laws, and death, — these ^{Juvenile} 27
actions convey mental images to children's budding
thoughts, and often stamp them there, making it probable
at any time that such ills may be reproduced in the very 30
ailments feared. A child may have worms, if you say so,
or any other malady, timorously held in the beliefs con-

1 cerning his body. Thus are laid the foundations of the
2 belief in disease and death, and thus are children educated
3 into discord.

4 The treatment of insanity is especially interesting.
5 However obstinate the case, it yields more readily than
6 ^{Cure of} _{insanity} do most diseases to the salutary action of
7 truth, which counteracts error. The arguments
8 to be used in curing insanity are the same as in
9 other diseases: namely, the impossibility that matter,
10 brain, can control or derange mind, can suffer or cause
11 suffering; also the fact that truth and love will establish
12 a healthy state, guide and govern mortal mind or the
13 thought of the patient, and destroy all error, whether it is
14 called dementia, hatred, or any other discord.

15 To fix truth steadfastly in your patients' thoughts, ex-
16 plain Christian Science to them, but not too soon, — not
17 until your patients are prepared for the explanation, —
18 lest you array the sick against their own interests by troub-
19 ling and perplexing their thought. The Christian Scien-
20 tist's argument rests on the Christianly scientific basis of
21 being. The Scripture declares, "The Lord He is God
22 [good]; there is none else beside Him." Even so, harmony
23 is universal, and discord is unreal. Christian Science de-
24 clares that Mind is substance, also that matter neither
25 feels, suffers, nor enjoys. Hold these points strongly in
26 view. Keep in mind the verity of being, — that man is
27 the image and likeness of God, in whom all being is
28 painless and permanent. Remember that man's perfec-
29 tion is real and unimpeachable, whereas imperfection is
30 blameworthy, unreal, and is not brought about by divine
Love.

Matter cannot be inflamed. Inflammation is fear, an

excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation. They quiet the thought by inducing stupefaction and by resorting to matter instead of to Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or flushed cheek. In the same way thought increases or diminishes the secretions, the action of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Indeed, the whole frame will sink from sight along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate

1 bodily member. At last the agony also vanishes. This
 2 process shows the pain to be in the mind, for the inflam-
 3 mation is not suppressed; and the belief of pain will
 presently return, unless the mental image occasioning
 the pain be removed by recognizing the truth of being.

6 A hypodermic injection of morphine is administered
 to a patient, and in twenty minutes the sufferer is qui-
 7 ^{Sedatives}
 8 _{valueless} etly asleep. To him there is no longer any
 pain. Yet any physician — allopathic, homœo-
 9 opathic, botanic, eclectic — will tell you that the trouble-
 10 some material cause is unremoved, and that when the
 11 soporific influence of the opium is exhausted, the pa-
 12 tient will find himself in the same pain, unless the belief
 which occasions the pain has meanwhile been changed.

15 Where is the pain while the patient sleeps?

The material body, which you call *me*, is mortal mind,
 and this mind is material in sensation, even as the body,
 16 ^{The so-called}
 17 _{physical ego} which has originated from this material sense
 and been developed according to it, is mate-
 18 rial. This materialism of parent and child is only in
 19 mortal mind, as the dead body proves; for when the
 mortal has resigned his body to dust, the body is no
 longer the parent, even in appearance.

24 The sick know nothing of the mental process by
 which they are depleted, and next to nothing of the
 25 ^{Evil thought}
 26 _{depletes} metaphysical method by which they can be
 healed. If they ask about their disease, tell
 them only what is best for them to know. Assure them
 27 that they think too much about their ailments, and
 28 have already heard too much on that subject. Turn
 their thoughts away from their bodies to higher ob-
 jects. Teach them that their being is sustained by

Spirit, not by matter, and that they find health, peace, 1
and harmony in God, divine Love.

Give sick people credit for sometimes knowing more 3
than their doctors. Always support their trust in the
power of Mind to sustain the body. Never tell the sick that they have more courage 6
than strength. Tell them rather, that their strength
is in proportion to their courage. If you make the sick
realize this great truism, there will be no reaction from 9
over-exertion or from excited conditions. Maintain
the facts of Christian Science, — that Spirit is God, and
therefore cannot be sick; that what is termed matter 12
cannot be sick; that all causation is Mind, acting
through spiritual law. Then hold your ground with
the unshaken understanding of Truth and Love, and 15
you will win. When you silence the witness against your
plea, you destroy the evidence, for the disease disap-
pears. The evidence before the corporeal senses is not 18
the Science of immortal man.

To the Christian Science healer, sickness is a dream
from which the patient needs to be awakened. Dis- 21
ease should not appear real to the physician, since it is demonstrable that the way to 24
cure the patient is to make disease unreal to him. To
do this, the physician must understand the unreality
of disease in Science.

Explain audibly to your patients, as soon as they can 27
bear it, the complete control which Mind holds over the
body. Show them how mortal mind seems to induce
disease by certain fears and false conclusions, and how 30
divine Mind can cure by opposite thoughts. Give your
patients an underlying understanding to support them

1 and to shield them from the baneful effects of their own
2 conclusions. Show them that the conquest over sickness,
3 as well as over sin, depends on mentally destroying all
belief in material pleasure or pain.

Stick to the truth of being in contradistinction to the
6 error that life, substance, or intelligence can be in matter.

^{Christian}
^{pleading} Plead with an honest conviction of truth and
9 a clear perception of the unchanging, unerr-
ing, and certain effect of divine Science. Then, if your
fidelity is half equal to the truth of your plea, you will
heal the sick.

12 It must be clear to you that sickness is no more
the reality of being than is sin. This mortal dream
15 ^{Truthful}
^{arguments} of sickness, sin, and death should cease
through Christian Science. Then one dis-
ease would be as readily destroyed as another. What-
ever the belief is, if arguments are used to destroy it,
18 the belief must be repudiated, and the negation must ex-
tend to the supposed disease and to whatever decides its
21 type and symptoms. Truth is affirmative, and confers
24 harmony. All metaphysical logic is inspired by this sim-
ple rule of Truth, which governs all reality. By the
truthful arguments you employ, and especially by the
spirit of Truth and Love which you entertain, you will
heal the sick.

Include moral as well as physical belief in your efforts
27 to destroy error. Cast out all manner of evil. "Preach
^{Morality}
^{required} the gospel to every creature." Speak the
truth to every form of error. Tumors, ulcers,
30 tubercles, inflammation, pain, deformed joints, are wak-
ing dream-shadows, dark images of mortal thought, which
flee before the light of Truth.

A moral question may hinder the recovery of the sick. 1
Lurking error, lust, envy, revenge, malice, or hate will
perpetuate or even create the belief in disease. Errors 3
of all sorts tend in this direction. Your true course is
to destroy the foe, and leave the field to God, Life, Truth,
and Love, remembering that God and His ideas alone 6
are real and harmonious.

If your patient from any cause suffers a relapse, meet
the cause mentally and courageously, knowing that 9
there can be no reaction in Truth. Neither ^{Relapse}
disease itself, sin, nor fear has the power to ^{unnecessary}
cause disease or a relapse. Disease has no intelligence 12
with which to move itself about or to change itself from
one form to another. If disease moves, mind, not mat-
ter, moves it; therefore be sure that you move it off. 15
Meet every adverse circumstance as its master. Ob-
serve mind instead of body, lest aught unfit for develop-
ment enter thought. Think less of material conditions 18
and more of spiritual.

Mind produces all action. If the action proceeds from
Truth, from immortal Mind, there is harmony; but mor- 21
tal mind is liable to any phase of belief. A
relapse cannot in reality occur in mortals or
so-called mortal minds, for there is but one
Mind, one God. Never fear the mental malpractitioner,
the mental assassin, who, in attempting to rule mankind,
tramples upon the divine Principle of metaphysics, for God 27
is the only power. To succeed in healing, you must con-
quer your own fears as well as those of your patients, and
rise into higher and holier consciousness. 30

Conquer
beliefs
and fears

24

If it is found necessary to treat against relapse, know
that disease or its symptoms cannot change forms, nor

1 go from one part to another, for Truth destroys disease.
There is no metastasis, no stoppage of harmonious
3 ^{True government}_{of man} action, no paralysis. Truth not error, Love
not hate, Spirit not matter, governs man. If
6 students do not readily heal themselves, they should
6 early call an experienced Christian Scientist to aid
them. If they are unwilling to do this for themselves,
they need only to know that error cannot produce this
9 unnatural reluctance.

Instruct the sick that they are not helpless victims,
for if they will only accept Truth, they can resist disease
12 ^{Positive}_{reassurance} and ward it off, as positively as they can the
temptation to sin. This fact of Christian Sci-
ence should be explained to invalids when they are in a
15 fit mood to receive it, — when they will not array them-
selves against it, but are ready to become receptive to the
new idea. The fact that Truth overcomes both disease
18 and sin reassures depressed hope. It imparts a healthy
stimulus to the body, and regulates the system. It in-
creases or diminishes the action, as the case may require,
21 better than any drug, alterative, or tonic.

Mind is the natural stimulus of the body, but erro-
neous belief, taken at its best, is not promotive of health
24 ^{Proper}_{stimulus} or happiness. Tell the sick that they can
meet disease fearlessly, if they only realize
that divine Love gives them all power over every physical
27 action and condition.

If it becomes necessary to startle mortal mind to break
its dream of suffering, vehemently tell your patient that
30 ^{Awaken the}_{patient} he must awake. Turn his gaze from the false
evidence of the senses to the harmonious facts
of Soul and immortal being. Tell him that he suffers

only as the insane suffer, from false beliefs. The only 1 difference is, that insanity implies belief in a diseased brain, while physical ailments (so-called) arise from the 3 belief that other portions of the body are deranged. De- 5 rangement, or *disarrangement*, is a word which conveys the true definition of all human belief in ill-health, or dis- 6 turbed harmony. Should you thus startle mortal mind in order to remove its beliefs, afterwards make known to the patient your motive for this shock, showing him 9 that it was to facilitate recovery.

If a crisis occurs in your treatment, you must treat the patient less for the disease and more for the mental 12 disturbance or fermentation, and subdue the ^{How to} symptoms by removing the belief that this ^{treat a crisis} chemicalization produces pain or disease. Insist vehe- 15 mently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*. When the supposed suffer- 18 ing is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will sub- 21 side. Calm the excitement sometimes induced by chemi- 24 calization, which is the alterative effect produced by Truth upon error, and sometimes explain the symptoms and their cause to the patient.

It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by 27 wishing to see the forms it assumes or by ^{No} _{perversion of} ^{Mind-science} employing a single material application for its relief. The perversion of Mind-science is like as- 30 serting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined

1 sum is fifty, and then calling the process mathematics.

2 Wiser than his persecutors, Jesus said: "If I by Beelze-
3 bub cast out devils, by whom do your children cast them
out?"

4 If the reader of this book observes a great stir through-
5 out his whole system, and certain moral and physical

6 <sup>Effect of
this book</sup> symptoms seem aggravated, these indications
7 are favorable. Continue to read, and the book
8 will become the physician, allaying the tremor which
9 Truth often brings to error when destroying it.

10 Patients, unfamiliar with the cause of this commotion
11 and ignorant that it is a favorable omen, may be alarmed.

12 <sup>Disease
neutralized</sup> If such be the case, explain to them the law
13 of this action. As when an acid and alkali
14 meet and bring out a third quality, so mental and moral
15 chemistry changes the material base of thought, giving
16 more spirituality to consciousness and causing it to depend
17 less on material evidence. These changes which go on
18 in mortal mind serve to reconstruct the body. Thus
19 Christian Science, by the alchemy of Spirit, destroys sin
20 and death.

21 Let us suppose two parallel cases of bone-disease, both
22 similarly produced and attended by the same symptoms.

23 <sup>Bone-healing
by surgery</sup> A surgeon is employed in one case, and a
24 Christian Scientist in the other. The sur-
25 geon, holding that matter forms its own conditions and
26 renders them fatal at certain points, entertains fears and
27 doubts as to the ultimate outcome of the injury. Not
28 holding the reins of government in his own hands, he
29 believes that something stronger than Mind — namely,
30 matter — governs the case. His treatment is therefore
tentative. This mental state invites defeat. The belief

that he has met his master in matter and may not be 1
able to mend the bone, increases his fear; yet this belief
should not be communicated to the patient, either ver- 3
bally or otherwise, for this fear greatly diminishes the
tendency towards a favorable result. Remember that the
unexpressed belief oftentimes affects a sensitive patient 6
more strongly than the expressed thought.

The Christian Scientist, understanding scientifically
that all is Mind, commences with mental causation, the 9
truth of being, to destroy the error. This cor- ^{Scientific} corrective
rective is an alterative, reaching to every part ^{corrective}
of the human system. According to Scripture, it searches 12
“the joints and marrow,” and it restores the harmony of
man.

The matter-physician deals with matter as both his foe 15
and his remedy. He regards the ailment as weakened or
strengthened according to the evidence which matter presents. The metaphysician, making ^{Coping with} difficulties 18
Mind his basis of operation irrespective of matter and
regarding the truth and harmony of being as superior to
error and discord, has rendered himself strong, instead 21
of weak, to cope with the case; and he proportionately
strengthens his patient with the stimulus of courage and
conscious power. Both Science and consciousness are 24
now at work in the economy of being according to the law
of Mind, which ultimately asserts its absolute supremacy.

Ossification or any abnormal condition or derange- 27
ment of the body is as directly the action of mortal
mind as is dementia or insanity. Bones have ^{Formation} from thought 30
only the substance of thought which forms them. They are only phenomena of the mind of mor-
tals. The so-called substance of bone is formed first

1 by the parent's mind, through self-division. Soon the
2 child becomes a separate, individualized mortal mind,
3 which takes possession of itself and its own thoughts of
bones.

4 Accidents are unknown to God, or immortal Mind,
5 <sup>Accidents
unknown
to God</sup> and we must leave the mortal basis of belief
6 and unite with the one Mind, in order to
7 change the notion of chance to the proper sense
8 of God's unerring direction and thus bring out harmony.

9 Under divine Providence there can be no accidents,
since there is no room for imperfection in perfection.

10 In medical practice objections would be raised if one
11 doctor should administer a drug to counteract the work-
12 <sup>Opposing
mentality</sup> ing of a remedy prescribed by another doctor.

13 It is equally important in metaphysical prac-
14 tice that the *minds* which surround your patient should
15 not act against your influence by continually expressing
16 such opinions as may alarm or discourage, — either by
17 giving antagonistic advice or through unspoken thoughts
18 resting on your patient. While it is certain that the
19 divine Mind can remove any obstacle, still you need the
20 ear of your auditor. It is not more difficult to make your-
21 self heard mentally while others are thinking about your
22 patients or conversing with them, if you understand
23 Christian Science — the oneness and the allness of divine
24 Love; but it is well to be alone with God and the sick
25 when treating disease.

26 To prevent or to cure scrofula and other so-called he-
27 reditary diseases, you must destroy the belief in these ills
28 <sup>Mind removes
scrofula</sup> and the faith in the possibility of their trans-
29 mission. The patient may tell you that he
30 has a humor in the blood, a scrofulous diathesis. His

parents or some of his progenitors farther back have so 1 believed. Mortal mind, not matter, induces this conclusion and its results. You will have humors, just so 3 long as you believe them to be safety-valves or to be ineradicable.

If the case to be mentally treated is consumption, take 6 up the leading points included (according to belief) in this disease. Show that it is not inherited; ^{Nothing to} _{consume} 9 that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thought superimposed upon the body; that they are not the truth of man; that they should be treated as error and put out 12 of thought. Then these ills will disappear.

If the body is diseased, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he 15 learns that matter never sustained existence ^{The lungs} _{re-formed} and can never destroy God, who is man's Life. When this is understood, mankind will be more spiritual 18 and know that there is nothing to consume, since Spirit, God, is All-in-all. What if the belief is consumption? God is more to a man than his belief, and the less we ac- 21 knowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body when faith in matter has been conquered. Correct material 24 belief by spiritual understanding, and Spirit will form you anew. You will never fear again except to offend God, and you will never believe that heart or any por- 27 tion of the body can destroy you.

If you have sound and capacious lungs and want them to remain so, be always ready with the ^{Soundness} _{maintained} 30 mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, in-

1 herited consumption, or disease arising from any circumstance, and you will find that mortal mind, when
3 instructed by Truth, yields to divine power, which steers the body into health.

The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps ^{Our footsteps} _{heavenward} in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one. If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a "tree of life," known by its fruits. Man should renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation. When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in God, in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

If it is true that man lives, this fact can never change 1
in Science to the opposite belief that man dies. Life is
the law of Soul, even the law of the spirit of
Truth, and Soul is never without its represent- 3
ative. Man's individual being can no more
die nor disappear in unconsciousness than can Soul, for 6
both are immortal. If man believes in death now, he
must disbelieve in it when learning that there is no reality
in death, since the truth of being is deathless. The be- 9
lief that existence is contingent on matter must be met
and mastered by Science, before Life can be understood
and harmony obtained. 12

Death is but another phase of the dream that exist-
ence can be material. Nothing can interfere with the
harmony of being nor end the existence of 15
man in Science. Man is the same after as ^{Mortality} _{vanquished}
before a bone is broken or the body guillotined. If man
is never to overcome death, why do the Scriptures say, 18
“The last enemy that shall be destroyed is death”? The
tenor of the Word shows that we shall obtain the victory
over death in proportion as we overcome sin. The great 21
difficulty lies in ignorance of what God is. God, Life,
Truth, and Love make man undying. Immortal Mind,
governing all, must be acknowledged as supreme in the 24
physical realm, so-called, as well as in the spiritual.

Called to the bed of death, what material remedy has
man when all such remedies have failed? Spirit is his 27
last resort, but it should have been his first
and only resort. The dream of death must 30
^{No death}
be mastered by Mind here or hereafter. Thought
will waken from its own material declaration, “I am
dead,” to catch this trumpet-word of Truth, “There

1 is no death, no inaction, diseased action, overaction, nor reaction.”

3 Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus’ way resolves the dark ^{Vision} _{opening} visions of material sense into harmony and 6 immortality. Man’s privilege at this supreme moment is to prove the words of our Master: “If a man keep my saying, he shall never see death.” To divest 9 thought of false trusts and material evidences in order that the spiritual facts of being may appear, — this is the great attainment by means of which we shall sweep 12 away the false and give place to the true. Thus we may establish in truth the temple, or body, “whose builder and maker is God.”

15 We should consecrate existence, not “to the unknown God” whom we “ignorantly worship,” but to the eternal ^{Intelligent} _{consecration} builder, the everlasting Father, to the Life 18 which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions and to replace them 21 with the life which is spiritual, not material.

The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal. We must hold 24 ^{The present} _{immortality} forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death. The evidence 27 of man’s immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted.

30 The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life. It is a sin to believe

that aught can overpower omnipotent and eternal Life, 1
and this Life must be brought to light by the understand-
ing that there is no death, as well as by other 3
graces of Spirit. We must begin, however, Careful
guidance with the more simple demonstrations of control, and
the sooner we begin the better. The final demonstration 6
takes time for its accomplishment. When walking, we
are guided by the eye. We look before our feet, and if
we are wise, we look beyond a single step in the line of 9
spiritual advancement.

The corpse, deserted by thought, is cold and decays,
but it never suffers. Science declares that man is sub- 12
ject to Mind. Mortal mind affirms that mind
is subordinate to the body, that the body is 15
dying, that it must be buried and decomposed Clay
replying to
the potter
into dust; but mortal mind's affirmation is not true.
Mortals waken from the dream of death with bodies un-
seen by those who think that they bury the body. 18

If man did not exist before the material organization
began, he could not exist after the body is disintegrated.
If we live after death and are immortal, we 21
must have lived before birth, for if Life ever Continuity
of existence
had any beginning, it must also have an ending, even ac-
cording to the calculations of natural science. Do you 24
believe this? No! Do you understand it? No! This
is why you doubt the statement and do not demonstrate
the facts it involves. We must have faith in all the say- 27
ings of our Master, though they are not included in the
teachings of the schools, and are not understood gener-
ally by our ethical instructors. 30

Jesus said (John viii. 51), "If a man keep my saying,
he shall never see death." That statement is not con-

1 fined to spiritual life, but includes all the phenomena of
existence. Jesus demonstrated this, healing the dying
3 ^{Life}
 _{all-inclusive} and raising the dead. Mortal mind must part
with error, must put off itself with its deeds,
and immortal manhood, the Christ ideal, will appear.
6 Faith should enlarge its borders and strengthen its base
by resting upon Spirit instead of matter. When man
gives up his belief in death, he will advance more rapidly
9 towards God, Life, and Love. Belief in sickness and
death, as certainly as belief in sin, tends to shut out the
true sense of Life and health. When will mankind wake
12 to this great fact in Science?

I here present to my readers an allegory illustrative
of the law of divine Mind and of the supposed laws of mat-
15 ter and hygiene, an allegory in which the plea of Christian
Science heals the sick.

Suppose a mental case to be on trial, as cases are tried
18 in court. A man is charged with having committed liver-
A mental
court case
complaint. The patient feels ill, ruminates,
and the trial commences. Personal Sense is
21 the plaintiff. Mortal Man is the defendant. False Belief
is the attorney for Personal Sense. Mortal Minds, Ma-
teria Medica, Anatomy, Physiology, Hypnotism, Envy,
24 Greed and Ingratitude, constitute the jury. The court-
room is filled with interested spectators, and Judge
Medicine is on the bench.

27 The evidence for the prosecution being called for, a
witness testifies thus: —

I represent Health-laws. I was present on certain nights
30 when the prisoner, or patient, watched with a sick friend.
Although I have the superintendence of human affairs, I
was personally abused on those occasions. I was told that

I must remain silent until called for at this trial, when I 1 would be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick 3 every night in the week. When the sick mortal was thirsty, the prisoner gave him drink. During all this time the prisoner attended to his daily labors, partaking of food at ir- 6 regular intervals, sometimes going to sleep immediately after a heavy meal. At last he committed liver-complaint, which I considered criminal, inasmuch as this offence is 9 deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (namely, the body) and cast him into prison. 12

At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to prevent his punishment. The struggle on their part was long. Materia 15 Medica held out the longest, but at length all these assistants resigned to me, Health-laws, and I succeeded in getting Mortal Man into close confinement until I should 18 release him.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, 21 placed on me the night of the liver-attack. Morbid Secretion hypnotized the prisoner and took control of his mind, making him despondent. 24

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot, and chilled by turns since the night of the liver-attack. I have lost my 27 healthy hue and become unsightly, although nothing on my part has occasioned this change. I practise daily ablutions and perform my functions as usual, but I am robbed of my 30 good looks.

1 The next witness testifies: —

I am Nerve, the State Commissioner for Mortal Man.
3 I am intimately acquainted with the plaintiff, Personal
Sense, and know him to be truthful and upright, whereas
Mortal Man, the prisoner at the bar, is capable of false-
6 hood. I was witness to the crime of liver-complaint. I
knew the prisoner would commit it, for I convey messages
from my residence in matter, *alias* brain, to body.

9 Another witness is called for by the Court of Error
and says: —

I am Mortality, Governor of the Province of Body, in
12 which Mortal Man resides. In this province there is a stat-
ute regarding disease, — namely, that he upon whose per-
son disease is found shall be treated as a criminal and
15 punished with death.

The Judge asks if by doing good to his neighbor, it is
possible for man to become diseased, transgress the laws,
18 and merit punishment, and Governor Mortality replies in
the affirmative.

Another witness takes the stand and testifies: —

21 I am Death. I was called for, shortly after the report of
the crime, by the officer of the Board of Health, who pro-
tested that the prisoner had abused him, and that my pres-
24 ence was required to confirm his testimony. One of the
prisoner's friends, Materia Medica, was present when I
arrived, endeavoring to assist the prisoner to escape from
27 the hands of justice, *alias* nature's so-called law; but my
appearance with a message from the Board of Health
changed the purpose of Materia Medica, and he decided at
30 once that the prisoner should die.

The testimony for the plaintiff, Personal Sense, being 1
closed, Judge Medicine arises, and with great solemnity
addresses the jury of Mortal Minds. He an-
alyzes the offence, reviews the testimony, and 3
explains the law relating to liver-complaint.

Judge Medi-
cine charges
the jury

His conclusion is, that laws of nature render disease 6
homicidal. In compliance with a stern duty, his Honor,
Judge Medicine, urges the jury not to allow their judg-
ment to be warped by the irrational, unchristian sugges- 9
tions of Christian Science. The jury must regard in such
cases only the evidence of Personal Sense against Mortal
Man. 12

As the Judge proceeds, the prisoner grows restless. His
sallow face blanches with fear, and a look of despair and
death settles upon it. The case is given to the jury. A 15
brief consultation ensues, and the jury returns a verdict
of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the solemn 18
sentence of death upon the prisoner. Because he has
loved his neighbor as himself, Mortal Man has 21
been guilty of benevolence in the first degree, Mortal Man
sentenced 21
and this has led him into the commission of the second
crime, liver-complaint, which material laws condemn as
homicide. For this crime Mortal Man is sentenced to 24
be tortured until he is dead. "May God have mercy on
your soul," is the Judge's solemn peroration.

The prisoner is then remanded to his cell (sick-bed), 27
and Scholastic Theology is sent for to prepare the fright-
ened sense of Life, God, — which sense must be immortal,
— for death. 30

Ah! but Christ, Truth, the spirit of Life and the
friend of Mortal Man, can open wide those prison doors

1 and set the captive free. Swift on the wings of divine
2 Love, there comes a despatch: "Delay the execution;
3 <sup>Appeal to
a higher
tribunal</sup> the prisoner is not guilty." Consternation fills
4 the prison-yard. Some exclaim, "It is con-
5 trary to law and justice." Others say,
6 "The law of Christ supersedes *our* laws; let us follow
7 Christ."

8 After much debate and opposition, permission is ob-
9 tained for a trial in the Court of Spirit, where Christian
10 <sup>Counsel for
defence</sup> Science is allowed to appear as counsel for
11 the unfortunate prisoner. Witnesses, judges,
12 and jurors, who were at the previous Court of Error,
13 are now summoned to appear before the bar of Justice
14 and eternal Truth.

15 When the case for Mortal Man *versus* Personal Sense
16 is opened, Mortal Man's counsel regards the prisoner
17 with the utmost tenderness. The counsel's earnest,
18 solemn eyes, kindling with hope and triumph, look up-
19 ward. Then Christian Science turns suddenly to the
20 supreme tribunal, and opens the argument for the
21 defence: —

22 The prisoner at the bar has been unjustly sentenced.
23 His trial was a tragedy, and is morally illegal. Mortal
24 Man has had no proper counsel in the case. All the testi-
25 mony has been on the side of Personal Sense, and we shall
26 unearth this foul conspiracy against the liberty and life of
27 Man. The only valid testimony in the case shows the
28 alleged crime never to have been committed. The pris-
29 oner is not proved "worthy of death, or of bonds."

30 Your Honor, the lower court has sentenced Mortal Man
31 to die, but God made Man immortal and amenable to
32 Spirit only. Denying justice to the body, that court com-

mended man's immortal Spirit to heavenly mercy, — Spirit 1
which is God Himself and Man's only lawgiver! Who or
what has sinned? Has the body or has Mortal Mind 3
committed a criminal deed? Counsellor False Belief has
argued that the body should die, while Reverend Theology
would console conscious Mortal Mind, which alone is capa- 6
ble of sin and suffering. The body committed no offence.
Mortal Man, in obedience to higher law, helped his fellow-
man, an act which should result in good to himself as well 9
as to others.

The law of our Supreme Court decrees that whosoever
sinneth shall die; but good deeds are immortal, bringing 12
joy instead of grief, pleasure instead of pain, and life
instead of death. If liver-complaint was committed by
trampling on Laws of Health, this was a good deed, for the 15
agent of those laws is an outlaw, a destroyer of Mortal
Man's liberty and rights. Laws of Health should be sen-
tenced to die. 18

Watching beside the couch of pain in the exercise of a
love that "is the fulfilling of the law," — doing "unto
others as ye would that they should do unto you," — this 21
is no infringement of law, for no demand, human or divine,
renders it just to punish a man for acting justly. If mor-
tals sin, our Supreme Judge in equity decides what penalty 24
is due for the sin, and Mortal Man can suffer only for his
sin. For naught else can he be punished, according to the
law of Spirit, God. 27

Then what jurisdiction had his Honor, Judge Medicine,
in this case? To him I might say, in Bible language, "Sit-
test thou to judge . . . after the law, and commandest . . . 30
to be smitten contrary to the law?" The only jurisdiction
to which the prisoner can submit is that of Truth, Life, and
Love. If they condemn him not, neither shall Judge Medi- 33
cine condemn him; and I ask that the prisoner be restored
to the liberty of which he has been unjustly deprived.

1 The principal witness (the officer of the Health-laws) deposed that he was an eye-witness to the good deeds for
3 which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent disappeared, to reappear however at the trial as a witness
6 against Mortal Man and in the interest of Personal Sense, a murderer. Your Supreme Court must find the prisoner on the night of the alleged offence to have been acting
9 within the limits of the divine law, and in obedience thereto. Upon this statute hangs all the law and testimony.

12 Giving a cup of cold water in Christ's name, is a Christian service. Laying down his life for a good deed, Mortal Man should find it again. Such acts bear their own justification, and are under the protection of the Most High.

15 Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint, and thus save him
18 from arrest. But they brought with them Fear, the sheriff, to precipitate the result which they were called to prevent.

It was Fear who handcuffed Mortal Man and would now
21 punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished for his fear. His friends struggled hard to rescue the
24 prisoner from the penalty they considered justly due, but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve
27 Mortal Minds, to find the prisoner guilty. His Honor sentenced Mortal Man to die for the very deeds which the divine law compels man to commit. Thus the Court of Error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect Mortal Man
30 in right-doing, that court pronounced a sentence of death for doing right.

One of the principal witnesses, Nerve, testified that he

was a ruler of Body, in which province Mortal Man resides. 1
He also testified that he was on intimate terms with the
plaintiff, and knew Personal Sense to be truthful; that he 3
knew Man, and that Man was made in the image of God,
but was a criminal. This is a foul aspersion on man's
Maker. It blots the fair escutcheon of omnipotence. It in- 6
dicates malice aforethought, a determination to condemn
Man in the interest of Personal Sense. At the bar of Truth,
in the presence of divine Justice, before the Judge of our 9
higher tribunal, the Supreme Court of Spirit, and before
its jurors, the Spiritual Senses, I proclaim this witness,
Nerve, to be destitute of intelligence and truth and to be 12
a false witness.

Man self-destroyed; the testimony of matter respected;
Spirit not allowed a hearing; Soul a criminal though 15
recommended to mercy; the helpless innocent body tor-
tured, — these are the terrible records of your Court of
Error, and I ask that the Supreme Court of Spirit reverse 18
this decision.

Here the opposing counsel, False Belief, called Chris-
tian Science to order for contempt of court. Various 21
notables — Materia Medica, Anatomy, Physiology, Scho-
lastic Theology, and Jurisprudence — rose to the ques-
tion of expelling Christian Science from the bar, for such 24
high-handed illegality. They declared that Christian Sci-
ence was overthrowing the judicial proceedings of a regu-
larly constituted court. 27

But Judge Justice of the Supreme Court of Spirit over-
ruled their motions on the ground that unjust usages
were not allowed at the bar of Truth, which ranks above 30
the lower Court of Error.

The attorney, Christian Science, then read from the
supreme statute-book, the Bible, certain extracts on the 33

1 Rights of Man, remarking that the Bible was better authority than Blackstone: —

3 Let us make man in our image, after our likeness; and let them have dominion.

Behold, I give unto you power . . . over all the power
6 of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to
9 be a perjurer. Instead of being a ruler in the Province
of Body, in which Mortal Man was reported to reside,
Nerve was an insubordinate citizen, putting in false
12 claims to office and bearing false witness against Man.
Turning suddenly to Personal Sense, by this time silent,
Christian Science continued: —

15 I ask your arrest in the name of Almighty God on three
distinct charges of crime, to wit: perjury, treason, and con-
spiracy against the rights and life of man.

18 Then Christian Science continued: —

Another witness, equally inadequate, said that on the
night of the crime a garment of foul fur was spread over
21 him by Morbid Secretion, while the facts in the case show
that this fur is a foreign substance, imported by False Bel-
ief, the attorney for Personal Sense, who is in partnership
24 with Error and smuggles Error's goods into market with-
out the inspection of Soul's government officers. When
the Court of Truth summoned Furred Tongue for examina-
27 tion, he disappeared and was never heard of more.

Morbid Secretion is not an importer or dealer in fur, but
we have heard Materia Medica explain how this fur is
30 manufactured, and we know Morbid Secretion to be on
friendly terms with the firm of Personal Sense, Error, &

Co., receiving pay from them and introducing their goods 1 into the market. Also, be it known that False Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this 3 firm. He manufactures for it, keeps a furnishing store, and advertises largely for his employers.

Death testified that he was absent from the Province of 6 Body, when a message came from False Belief, commanding him to take part in the homicide. At this request Death repaired to the spot where the liver-complaint was 9 in process, frightening away Materia Medica, who was then manacling the prisoner in the attempt to save him. True, Materia Medica was a misguided participant in the misdeed 12 for which the Health-officer had Mortal Man in custody, though Mortal Man was innocent.

Christian Science turned from the abashed witnesses, 15 his words flashing as lightning in the perturbed faces of these worthies, Scholastic Theology, Materia Medica, Physiology, the blind Hypnotism, and the masked Per- 18 sonal Sense, and said: —

God will smite you, O whitened walls, for injuring in your 21 ignorance the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he was innocent. You aided and abetted Fear 24 and Health-laws. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant and the righteous executor of His laws. Our higher statutes declare you all, 27 witnesses, jurors, and judges, to be offenders, awaiting the sentence which General Progress and Divine Love will pronounce.

30

We send our best detectives to whatever locality is reported to be haunted by Disease, but on visiting the spot, they learn that Disease was never there, for he could not 33

1 possibly elude their search. Your Material Court of Errors,
2 when it condemned Mortal Man on the ground of hygienic
3 disobedience, was manipulated by the oleaginous machina-
tions of the counsel, False Belief, whom Truth arraigns
6 before the supreme bar of Spirit to answer for his crime.
6 Morbid Secretion is taught how to make sleep befool reason
before sacrificing mortals to their false gods.

9 Mortal Minds were deceived by your attorney, False Be-
9 lief, and were influenced to give a verdict delivering Mortal
Man to Death. Good deeds are transformed into crimes,
to which you attach penalties; but no warping of justice
12 can render disobedience to the so-called laws of Matter
disobedience to God, or an act of homicide. Even penal
law holds homicide, under stress of circumstances, to be
15 justifiable. Now what greater justification can any deed
have, than that it is for the good of one's neighbor? Where-
fore, then, in the name of outraged justice, do you sentence
18 Mortal Man for ministering to the wants of his fellow-man
in obedience to divine law? You cannot trample upon the
decree of the Supreme Bench. Mortal Man has his appeal
21 to Spirit, God, who sentences only for sin.

24 The false and unjust beliefs of your human mental legis-
lators compel them to enact wicked laws of sickness and so
forth, and then render obedience to these laws punishable
as crime. In the presence of the Supreme Lawgiver, stand-
ing at the bar of Truth, and in accordance with the divine
27 statutes, I repudiate the false testimony of Personal Sense.
I ask that he be forbidden to enter against Mortal Man
any more suits to be tried at the Court of Material Error.
30 I appeal to the just and equitable decisions of divine Spirit
to restore to Mortal Man the rights of which he has been
deprived.

33 Here the counsel for the defence closed, and the Chief
Justice of the Supreme Court, with benign and imposing

presence, comprehending and defining all law and evidence, explained from his statute-book, the Bible, that any so-called law, which undertakes to punish aught but sin, is null and void. 1
Charge of the
Chief Justice
3

He also decided that the plaintiff, Personal Sense, be not permitted to enter any suits at the bar of Soul, but be enjoined to keep perpetual silence, and in case of temptation, to give heavy bonds for good behavior. He concluded his charge thus: — 6
9

The plea of False Belief we deem unworthy of a hearing. Let what False Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law is a liar who cannot bear witness against Mortal Man, neither can Fear arrest Mortal Man nor can Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker. Reversing the testimony of Personal Sense and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man and against Matter. We further recommend that Material Medica adopt Christian Science and that Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress. 12
15
18
21
24

The Supreme Bench decides in favor of intelligence, that no law outside of divine Mind can punish or reward Mortal Man. Your personal jurors in the Court of Error are myths. Your attorney, False Belief, is an impostor, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of mental jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tri- 27
30
33

1 bunal of divine Spirit. There, Man is adjudged innocent
2 of transgressing physical laws, because there are no such
3 laws. Our statute is spiritual, our Government is divine.
“Shall not the Judge of all the earth do right?”

4 The Jury of Spiritual Senses agreed at once upon a
5 verdict, and there resounded throughout the vast audience-

6 ^{Divine} chamber of Spirit the cry, Not guilty. Then
7 ^{verdict} the prisoner rose up regenerated, strong, free.

8 We noticed, as he shook hands with his counsel, Chris-
9 tian Science, that all sallowness and debility had dis-
10 appeared. His form was erect and commanding, his
11 countenance beaming with health and happiness. Divine
12 Love had cast out fear. Mortal Man, no longer sick
13 and in prison, walked forth, his feet “beautiful upon the
14 mountains,” as of one “that bringeth good tidings.”

15 Neither animal magnetism nor hypnotism enters into
16 the practice of Christian Science, in which truth cannot
17 be reversed, but the reverse of error is true.
18 ^{Christ} An improved belief cannot retrograde. When
19 ^{the great} physician Christ changes a belief of sin or of sickness into

20 a better belief, then belief melts into spiritual understand-
21 ing, and sin, disease, and death disappear. Christ, Truth,
22 gives mortals temporary food and clothing until the ma-
23 terial, transformed with the ideal, disappears, and man
24 is clothed and fed spiritually. St. Paul says, “Work
25 out your own salvation with fear and trembling:” Jesus
26 said, “Fear not, little flock; for it is your Father’s good
27 pleasure to give you the kingdom.” This truth is
28 Christian Science.

29 Christian Scientists, be a law to yourselves that mental
30 malpractice cannot harm you either when asleep or when
awake.

CHAPTER XIII

TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. — PROVERBS.

WHEN the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all longsuffering and doctrine." If the sick find these material expedients

1 unsatisfactory, and they receive no help from them, these
2 very failures may open their blind eyes. In some way,
3 sooner or later, all must rise superior to materiality, and
4 suffering is oft the divine agent in this elevation. "All
5 things work together for good to them that love God," is
6 the dictum of Scripture.

If Christian Scientists ever fail to receive aid from other Scientists, — their brethren upon whom they may
9 ^{Refuge and strength} call, — God will still guide them into the right
10 use of temporary and eternal means. Step by
11 step will those who trust Him find that "God is our refuge
12 and strength, a very present help in trouble."

Students are advised by the author to be charitable and kind, not only towards differing forms of religion
15 ^{Charity to those opposed} and medicine, but to those who hold these differing opinions. Let us be faithful in pointing
16 the way through Christ, as we understand it,
17 but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall
18 smite thee on thy right cheek, turn to him the other also."
19 That is, Fear not that he will smite thee again for thy forbearance. If ecclesiastical sects or medical schools turn
20 a deaf ear to the teachings of Christian Science, then part
21 from these opponents as did Abraham when he parted
22 from Lot, and say in thy heart: "Let there be no strife, I
23 pray thee, between me and thee, and between my herd-
24 men and thy herdmen; for we be brethren." Immortals,
25 or God's children in divine Science, are one harmonious
26 family; but mortals, or the "children of men" in material
27 sense, are discordant and oftentimes false brethren.

The teacher must make clear to students the Science of healing, especially its ethics, — that all is Mind, and

that the Scientist must conform to God's requirements. 1
Also the teacher must thoroughly fit his students to defend
themselves against sin, and to guard against the
attacks of the would-be *mental assassin*, who
attempts to kill morally and physically. No
hypothesis as to the existence of another power should 6
interpose a doubt or fear to hinder the demonstration of
Christian Science. Unfold the latent energies and capac-
ities for good in your pupil. Teach the great possibilities 9
of man endued with divine Science. Teach the dangerous
possibility of dwarfing the spiritual understanding and
demonstration of Truth by sin, or by recourse to material 12
means for healing. Teach the meekness and might of life
"hid with Christ in God," and there will be no desire for
other healing methods. You render the divine law of 15
healing obscure and void, when you weigh the human in
the scale with the divine, or limit in any direction of
thought the omnipresence and omnipotence of God. 18

Christian Science silences human will, quiets fear with
Truth and Love, and illustrates the unlaborered motion
of the divine energy in healing the sick. Self- 21
seeking, envy, passion, pride, hatred, and
revenge are cast out by the divine Mind which heals
disease. The human will which maketh and worketh a lie, 24
hiding the divine Principle of harmony, is destructive to
health, and is the cause of disease rather than its cure.

There is great danger in teaching Mind-healing indis- 27
criminate, thus disregarding the morals of the student
and caring only for the fees. Recalling Jeffer-
son's words about slavery, "I tremble, when I 28
remember that God is just," the author trembles whenever
she sees a man, for the petty consideration of money,

Conforming
to explicit
rules

3

Divine
energy

21

Blight of
avarice

30

1 teaching his slight knowledge of Mind-power, — perhaps communicating his own bad morals, and in this way
 3 dealing pitilessly with a community unprepared for self-defence.

6 A thorough perusal of the author's publications heals
 6 sickness. If patients sometimes seem worse while reading this book, the change may either arise from the alarm
 of the physician, or it may mark the crisis of the disease.
 9 Perseverance in the perusal of the book has generally
 completely healed such cases.

12 Whoever practises the Science the author teaches,
 12 through which Mind pours light and healing upon this

^{Exclusion of} ~~malpractice~~ generation, can practise on no one from sin-
 ister or malicious motives without destroying
 15 his own power to heal and his own health. Good must
 dominate in the thoughts of the healer, or his demon-
 stration is protracted, dangerous, and impossible in Sci-
 18 ence. A wrong motive involves defeat. In the Science
 of Mind-healing, it is imperative to be honest, for victory
 rests on the side of immutable right. To understand
 21 God strengthens hope, enthrones faith in Truth, and
 verifies Jesus' word: "Lo, I am with you alway, even
 unto the end of the world."

24 Resisting evil, you overcome it and prove its nothing-
 ness. Not human platitudes, but divine beatitudes, re-
 27 ^{Iniquity} ~~overcome~~ flect the spiritual light and might which heal
 the sick. The exercise of will brings on a
 hypnotic state, detrimental to health and integrity of
 thought. This must therefore be watched and guarded
 30 against. Covering iniquity will prevent prosperity and the
 ultimate triumph of any cause. Ignorance of the error
 to be eradicated oftentimes subjects you to its abuse.

The heavenly law is broken by trespassing upon 1
man's individual right of self-government. We have no
authority in Christian Science and no moral 3
right to attempt to influence the thoughts of
others, except it be to benefit them. In men-
tal practice you must not forget that erring human opin- 6
ions, conflicting selfish motives, and ignorant attempts
to do good may render you incapable of knowing or
judging accurately the need of your fellow-men. There- 9
fore the rule is, heal the sick when called upon for aid,
and save the victims of the mental assassins.

Ignorance, subtlety, or false charity does not for- 12
ever conceal error; evil will in time disclose and pun-
ish itself. The recuperative action of the
system, when mentally sustained by Truth, 15
goes on naturally. When sin or sickness —
the reverse of harmony — seems true to material sense,
impart without frightening or discouraging the pa- 18
tient the truth and spiritual understanding, which de-
stroy disease. Expose and denounce the claims of
evil and disease in all their forms, but realize no 21
reality in them. A sinner is not reformed merely
by assuring him that he cannot be a sinner because
there is no sin. To put down the claim of sin, 24
you must detect it, remove the mask, point out the
illusion, and thus get the victory over sin and so prove
its unreality. The sick are not healed merely by 27
declaring there is no sickness, but by knowing that
there is none.

A sinner is afraid to cast the first stone. He may 30
say, as a subterfuge, that evil is unreal, but to know it,
he must demonstrate his statement. To assume that

No trespass
on human
rights

Expose sin
without
believing in it

1 there are no claims of evil and yet to indulge them, is
2 a moral offence. Blindness and self-righteousness cling
3 ^{Wicked} _{evasions} fast to iniquity. When the Publican's wail
4 went out to the great heart of Love, it won his
5 humble desire. Evil which obtains in the bodily senses,
6 but which the heart condemns, has no foundation; but if
7 evil is uncondemned, it is undenied and nurtured. Under
8 such circumstances, to say that there is no evil, is an evil
9 in itself. When needed tell the truth concerning the lie.
10 Evasion of Truth cripples integrity, and casts thee down
11 from the pinnacle.

12 Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin your
13 ^{Truth's} _{grand results} self, do not congratulate yourself upon your
14 blindness to evil or upon the good you know
15 and *do not*. A dishonest position is far from Christianly
16 scientific. "He that covereth his sins shall not prosper:
17 but whoso confesseth and forsaketh them shall have
18 mercy." Try to leave on every student's mind the strong
19 impress of divine Science, a high sense of the moral and
20 spiritual qualifications requisite for healing, well knowing
21 it to be impossible for error, evil, and hate to accomplish
22 the grand results of Truth and Love. The reception or
23 pursuit of instructions opposite to absolute Christian
24 Science must always hinder scientific demonstration.

25 If the student adheres strictly to the teachings of Christian
26 Science and ventures not to break its rules, he can-
27 ^{Adherence to} _{righteousness} not fail of success in healing. It is Christian
28 Science to do right, and nothing short of right-
29 doing has any claim to the name. To talk the right and
30 live the wrong is foolish deceit, doing one's self the most
harm. Fettered by sin yourself, it is difficult to free

another from the fetters of disease. With your own wrists 1 manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of 3 Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing. 6

The wrong done another reacts most heavily against one's self. Right adjusts the balance sooner or later. Think it "easier for a camel to go through ^{Right adjusts} 9 the eye of a needle," than for you to benefit ^{the balance} yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability and fitness to 12 teach. You should practise well what you know, and you will then advance in proportion to your honesty and fidelity, — qualities which insure success in this 15 Science; but it requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case. 18

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The ^{Inoculation} 21 ^{of thought} first impression, made on a mind which is attracted or repelled according to personal merit or demerit, is a good detective of individual character. Cer- 24 tain minds meet only to separate through simultaneous repulsion. They are enemies without the preliminary offence. The impure are at peace with the impure. 27 Only virtue is a rebuke to vice. A proper teacher of Christian Science improves the health and the morals of his student if the student practises what he is taught, and 30 unless this result follows, the teacher is a Scientist only in name.

1 There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
3 ^{Three classes of neophytes} teaches belief in a mysterious, supernatural
God, and in a natural, all-powerful devil. Another class, still more unfortunate, are so depraved that
6 they appear to be innocent. They utter a falsehood, while looking you blandly in the face, and they never
fail to stab their benefactor in the back. A third class
9 of thinkers build with solid masonry. They are sincere, generous, noble, and are therefore open to the approach and recognition of Truth. To teach Christian Science
12 to such as these is no task. They do not incline longingly to error, whine over the demands of Truth, nor
play the traitor for place and power.

15 Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to accept knowledge that they have yielded; but unless this admission is made, evil will boast
18 ^{Touchstone of Science} itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding
21 God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will
24 destroy.

27 Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there
30 ^{False claims annihilated} is no error of belief? Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny

that these are the errors which Truth must and will annihilate? Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for “wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose.

Show your student that mental malpractice tends to blast moral sense, health, and the human life. Instruct

1 him how to bar the door of his thought against this seeming power, — a task not difficult, when one under-

3 ^{Indispensable} stands that evil has in reality no power.
^{defence} Incorrect reasoning leads to practical error.

6 The wrong thought should be arrested before it has a chance to manifest itself.

Walking in the light, we are accustomed to the light and require it; we cannot see in darkness. But eyes ac-

9 ^{Egotistic} ^{darkness} customed to darkness are pained by the light.

When outgrowing the old, you should not fear to put on the new. Your advancing course may pro-
12voke envy, but it will also attract respect. When error confronts you, withhold not the rebuke or the explanation which destroys error. Never breathe an immoral
15 atmosphere, unless in the attempt to purify it. Better is the frugal intellectual repast with contentment and virtue, than the luxury of learning with egotism and vice.

18 Right is radical. The teacher must know the truth himself. He must live it and love it, or he cannot impart
Unwarranted it to others. We soil our garments with con-
21 ^{expectations} servatism, and afterwards we must wash them

clean. When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error. Ex-
24 pect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the
27 Science by which divine Mind heals the sick.

Acting from sinful motives destroys your power of healing from the right motive. On the other hand, if
30 ^{Reliable} ^{authority} you had the inclination or power to practise wrongly and then should adopt Christian Science, the wrong power would be destroyed. You do

not deny the mathematician's right to distinguish the correct from the incorrect among the examples on the black-board, nor disbelieve the musician when he distinguishes concord from discord. In like manner it should be granted that the author understands what she is saying.

Right and wrong, truth and error, will be at strife in the minds of students, until victory rests on the side of invincible truth. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral or physical symptoms constantly reappear. I have never witnessed so decided effects from the use of material remedies as from the use of spiritual.

Teach your student that he must know himself before he can know others and minister to human needs. Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help. You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God that there is no evil, yet serves evil in the name of good.

You should treat sickness mentally just as you would sin, except that you must not tell the patient that he is sick nor give names to diseases, for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. A Christian Scientist's medicine is Mind, the divine Truth that makes man free. A Christian Scientist never recommends material hygiene, never manipulates. He does not trespass on the rights of mind nor can he practise

Winning
the field

9

Knowledge
and honesty

15

Metaphysical
treatment

27

18

21

24

27

30

1 animal magnetism or hypnotism. It need not be added that the use of tobacco or intoxicating drinks is not in 3 harmony with Christian Science.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, 6 ^{Impotence of hate} even in a degree, of the divine All-power destroys fear, and plants the feet in the true path, — the path which leads to the house built without hands 9 “eternal in the heavens.” Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, 12 is the doctrine of absolute Christian Science, and this is the great truth which strips all disguise from error.

He, who understands in a sufficient degree the Principle 15 of Mind-healing, points out to his student error as ^{Love the incentive} well as truth, the wrong as well as the right practice. Love for God and man is the true 18 incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to 21 speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. 24 Patience must “have her perfect work.”

Do not dismiss students at the close of a class term, 27 ^{Continuity of interest} feeling that you have no more to do for them. Let your loving care and counsel support all their feeble footsteps, until your students tread firmly in the straight and narrow way. The superiority of spiritual 30 power over sensuous is the central point of Christian Science. Remember that the letter and mental argument are only human auxiliaries to aid in bringing

thought into accord with the spirit of Truth and Love, 1
which heals the sick and the sinner.

A mental state of self-condemnation and guilt or a 3
faltering and doubting trust in Truth are unsuitable
conditions for healing the sick. Such mental <sup>Weakness
and guilt</sup> 6
states indicate weakness instead of strength.
Hence the necessity of being right yourself in order to
teach this Science of healing. You must utilize the moral
might of Mind in order to walk over the waves of error 9
and support your claims by demonstration. If you are
yourself lost in the belief and fear of disease or sin, and
if, knowing the remedy, you fail to use the energies of 12
Mind in your own behalf, you can exercise little or no
power for others' help. "First cast out the beam out
of thine own eye; and then shalt thou see clearly to cast 15
out the mote out of thy brother's eye."

The student, who receives his knowledge of Christian
Science, or metaphysical healing, from a human teacher, 18
may be mistaken in judgment and demonstra- <sup>The trust of
the All-wise</sup>
tion, but God cannot mistake. God selects
for the highest service one who has grown into such a 21
fitness for it as renders any abuse of the mission an im-
possibility. The All-wise does not bestow His highest
trusts upon the unworthy. When He commissions a mes- 24
senger, it is one who is spiritually near Himself. No per-
son can misuse this mental power, if he is taught of God
to discern it. 27

This strong point in Christian Science is not to be
overlooked, — that the same fountain cannot send forth
both sweet waters and bitter. The higher <sup>Integrity
assured</sup> 30
your attainment in the Science of mental
healing and teaching, the more impossible it will be-

1 come for you intentionally to influence mankind adverse to its highest hope and achievement.

3 Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

6 ^{Chicanery} _{impossible} Strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science. This alone entitles them to the high standing which 9 most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method 12 of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of Christian Science healing and from 15 its possible demonstration.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science 18 ^{No dishonest} _{concessions} makes no concessions to persons or opinions. One must abide in the *morale* of truth or he cannot demonstrate the divine Principle. So long as 21 matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the 24 divine Principle of your demonstration.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and 27 ^{This volume} _{indispensable} patients. Why? *First*: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing 30 through Mind. *Second*: Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating

this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. *Third:* Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, ^{Purity of science} not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield, which led to a quarrel between two knights because each of them could see but one face of it, both sides were beautiful according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark. To pursue other ^{Backsliders and mistakes} vocations and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.

1 Mental quackery rests on the same platform as all
2 other quackery. The chief plank in this platform is the
3 ^{Mental} _{charlatanism} doctrine that Science has two principles in
4 partnership, one good and the other evil, —
5 one spiritual, the other material, — and that these two
6 may be simultaneously at work on the sick. This
7 theory is supposed to favor practice from both a mental
8 and a material standpoint. Another plank in the plat-
9 form is this, that error will finally have the same effect
as truth.

10 It is anything but scientifically Christian to think of
11 aiding the divine Principle of healing or of trying to sus-
12 ^{Divinity} _{ever ready} tain the human body until the divine Mind
13 is ready to take the case. Divinity is always
14 ready. *Semper paratus* is Truth's motto. Having seen
15 so much suffering from quackery, the author desires to
16 keep it out of Christian Science. The two-edged sword
17 of Truth must turn in every direction to guard "the tree
18 of life."

19 Sin makes deadly thrusts at the Christian Scientist as
20 ritualism and creed are summoned to give place to higher
21 ^{The panoply} _{of wisdom} law, but Science will ameliorate mortal malice.
22 The Christianly scientific man reflects the
23 divine law, thus becoming a law unto himself. He does
24 violence to no man. Neither is he a false accuser. The
25 Christian Scientist wisely shapes his course, and is hon-
26 est and consistent in following the leadings of divine
27 Mind. He must prove, through living as well as heal-
28 ing and teaching, that Christ's way is the only one
29 by which mortals are radically saved from sin and
30 sickness.

31 Christianity causes men to turn naturally from matter

to Spirit, as the flower turns from darkness to light. 1
Man then appropriates those things which "eye hath
not seen nor ear heard." Paul and John
had a clear apprehension that, as mortal man
achieves no worldly honors except by sacrifice,
so he must gain heavenly riches by forsaking all worldli- 6
ness. Then he will have nothing in common with the
worldling's affections, motives, and aims. Judge not the
future advancement of Christian Science by the steps 9
already taken, lest you yourself be condemned for fail-
ing to take the first step.

Any attempt to heal mortals with erring mortal mind, 12
instead of resting on the omnipotence of the divine
Mind, must prove abortive. Committing the
bare process of mental healing to frail mor- 15
tals, untaught and unrestrained by Christian Science,
is like putting a sharp knife into the hands of a blind
man or a raging maniac, and turning him loose in 18
the crowded streets of a city. Whether animated by
malice or ignorance, a false practitioner will work mis-
chief, and ignorance is more harmful than wilful wicked- 21
ness, when the latter is distrusted and thwarted in its
incipiency.

To mortal sense Christian Science seems abstract, but 24
the process is simple and the results are sure if the Science
is understood. The tree must be good, which
produces good fruit. Guided by divine Truth 27
and not guesswork, the *theologus* (that is, the student —
the Christian and scientific expounder — of the divine
law) treats disease with more certain results than any 30
other healer on the globe. The Christian Scientist should
understand and adhere strictly to the rules of divine meta-

Advancement
by
sacrifice

Dangerous
knowledge

15

Certainty
of results

27

1 physics as laid down in this work, and rest his demonstration on this sure basis.

3 Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of

6 ^{Ontology} _{defined} Mind-healing rests on the apprehension of the nature and essence of all being, — on the divine Mind and Love's essential qualities. Its pharmacy is moral,

9 and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and

12 demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.

Sickness is neither imaginary nor unreal, — that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, "Nothing ails you."

24 When the Science of Mind was a fresh revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own

27 ^{Author's early} _{instructions} spiritual condition, and she had to do this orally through the meagre channel afforded by language and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

I do not maintain that anyone can exist in the flesh 1 without food and raiment; but I do believe that the real man is immortal and that he lives in ^{Proof by induction} 3 Spirit, not matter. Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved and that part illustrates 6 and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed, for it is not superficial, nor is it 9 discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, 12 because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man. 15

If you believe that you are sick, should you say, "I am sick"? No, but you should tell your belief sometimes, if this be requisite to protect others. If you commit a 18 crime, should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce. Usually to admit 21 that you are sick, renders your case less curable, while to recognize your sin, aids in destroying it. Both sin and sickness are error, and Truth is their remedy. The truth 24 regarding error is, that error is not true, hence it is unreal. To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it. 27 Whereas, to prove scientifically the error or unreality of disease, you must mentally unsee the disease; then you will not feel it, and it is destroyed. 30

Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough

1 comprehension of Christian Science. Some individuals assimilate truth more readily than others, but any
3 ^{Rapidity of assimilation} student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out
6 error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

9 If the student goes away to practise Truth's teachings only in part, dividing his interests between God and
12 ^{Divided loyalty} mammon and substituting his own views for Truth, he will inevitably reap the error he sows.

15 Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There
18 is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life.

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin.
21 ^{Anatomy defined} Are thoughts divine or human? That is the
24 important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It
27 teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body both
30 in health and in sickness. The Christian Scientist, through understanding mental anatomy, discerns and

deals with the real cause of disease. The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness. 1 3

Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, ^{Scientific} _{obstetrics} you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, ⁶ ₁₂ and this truth removes properly whatever is offensive. The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its ⁹ ₁₅ growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the ¹⁸ mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.

To decide quickly as to the proper treatment of error — ²¹ whether error is manifested in forms of sickness, sin, or death — is the first step towards destroying ^{Unhesitating} _{decision} error. Our Master treated error through ²⁴ Mind. He never enjoined obedience to the laws of nature, if by these are meant laws of matter, nor did he use drugs. There is a law of God applicable to healing, and it is a ²⁷ spiritual law instead of material. The sick are not healed by inanimate matter or drugs, as they believe that they are. Such seeming medical effect or action is that of so- ³⁰ called mortal mind.

It has been said to the author, "The world is bene-

1 fited by you, but it feels your influence without seeing you. Why do you not make yourself more widely
3 ^{Seclusion of} _{the author} known?" Could her friends know how little
6 time the author has had, in which to make herself outwardly known except through her laborious publications, — and how much time and toil are still required to establish the stately operations of Christian Science, — they would understand why she is so secluded.
9 Others could not take her place, even if willing so to do. She therefore remains unseen at her post, seeking no self-aggrandizement but praying, watching, and working for
12 the redemption of mankind.

If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not
15 treat himself mentally, — and the Scientists had failed to relieve him, — the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the
18 belief of pain was lulled, he could handle his own case mentally. Thus it is that we "prove all things; [and] hold fast that which is good."

21 In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not
24 ^{The right} _{motive and its reward} to exalt personality. The weapons of bigotry, ignorance, envy, fall before an honest heart. Adulterating Christian Science, makes it void.
27 Falsity has no foundation. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics.

CHAPTER XIV RECAPITULATION

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — ISAIAH.

THIS chapter is from the first edition of the author's 1
class-book, copyrighted in 1870. After much labor
and increased spiritual understanding, she revised that 3
treatise for this volume in 1875. Absolute Christian
Science pervades its statements, to elucidate scientific
metaphysics. 6

QUESTIONS AND ANSWERS

Question. — What is God?

Answer. — God is incorporeal, divine, supreme, infinite 9
Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question. — Are these terms synonymous?

Answer. — They are. They refer to one absolute God. 12
They are also intended to express the nature, essence, and
wholeness of Deity. The attributes of God are justice,
mercy, wisdom, goodness, and so on. 15

Question. — Is there more than one God or Principle?

Answer. — There is not. Principle and its idea is one,
and this one is God, omnipotent, omniscient, and omni- 18

1 present Being, and His reflection is man and the universe.
2 *Omni* is adopted from the Latin adjective signifying *all*.
3 Hence God combines all-power or potency, all-science
4 or true knowledge, all-presence. The varied manifesta-
5 tions of Christian Science indicate Mind, never matter,
6 and have one Principle.

Question. — What are spirits and souls?

Answer. — To human belief, they are personalities
9 constituted of mind and matter, life and death, truth and
10 error, good and evil; but these contrasting
Real versus unreal pairs of terms represent contraries, as Chris-
12 tian Science reveals, which neither dwell together nor
assimilate. Truth is immortal; error is mortal. Truth
13 is limitless; error is limited. Truth is intelligent; error
15 is non-intelligent. Moreover, Truth is real, and error is
16 unreal. This last statement contains the point you will
17 most reluctantly admit, although first and last it is the
18 most important to understand.

The term *souls* or *spirits* is as improper as the term
20 *gods*. Soul or Spirit signifies Deity and nothing else.
21 Mankind There is no finite soul nor spirit. Soul or
redeemed Spirit means only one Mind, and cannot be
22 rendered in the plural. Heathen mythology and Jewish
23 theology have perpetuated the fallacy that intelligence,
soul, and life can be in matter; and idolatry and ritualism
24 are the outcome of all man-made beliefs. The Science
25 of Christianity comes with fan in hand to separate the
chaff from the wheat. Science will declare God aright,
26 and Christianity will demonstrate this declaration and
27 its divine Principle, making mankind better physically,
28 morally, and spiritually.

Question. — What are the demands of the Science of Soul?

Answer. — The first demand of this Science is, “Thou shalt have no other gods before me.” This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, “Thou shalt love thy neighbor as thyself.” It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter. We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit, Mind, through matter. Matter neither sees, hears, nor feels.

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we

Sinlessness of Mind, Soul

1 arrive at Truth, or intelligence, which evolves its own
 unerring idea and never can be coordinate with human
 3 illusions. If Soul sinned, it would be mortal, for sin is
 mortality's self, because it kills itself. If Truth is im-
 mortal, error must be mortal, because error is unlike
 6 Truth. Because Soul is immortal, Soul cannot sin, for
 sin is not the eternal verity of being.

Question. — What is the scientific statement of being?

9 *Answer.* — There is no life, truth, intelligence, nor sub-
 stance in matter. All is infinite Mind and its infinite
 manifestation, for God is All-in-all. Spirit is immortal
 12 Truth; matter is mortal error. Spirit is the real and
 eternal; matter is the unreal and temporal. Spirit is
 God, and man is His image and likeness. Therefore
 15 man is not material; he is spiritual.

Question. — What is substance?

18 *Answer.* — Substance is that which is eternal and inca-
 pable of discord and decay. Truth, Life, and Love are
 21 <sup>Spiritual
synonyms</sup> substance, as the Scriptures use this word in
 Hebrews: "The substance of things hoped
 for, the evidence of things not seen." Spirit, the synonym
 of Mind, Soul, or God, is the only real substance. The
 24 spiritual universe, including individual man, is a com-
 pound idea, reflecting the divine substance of Spirit.

Question. — What is Life?

Answer. — Life is divine Principle, Mind, Soul, Spirit.

27 <sup>Eternity
of Life</sup> Life is without beginning and without end.
 Eternity, not time, expresses the thought of
 Life, and time is no part of eternity. One ceases in
 30 proportion as the other is recognized. Time is finite;

eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

Question. — What is intelligence?

Answer. — Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, — Life, Truth, and Love, — named God.

Question. — What is Mind?

Answer. — Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind — called *devil* or evil — is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named *evil*. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With

The sole
governor

1 one Father, even God, the whole family of man would
2 be brethren; and with one Mind and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
4 and have unity of Principle and spiritual power which
5 constitute divine Science. The supposed existence of
6 more than one mind was the basic error of idolatry. This
7 error assumed the loss of spiritual power, the loss of the
8 spiritual presence of Life as infinite Truth without an
9 unlikeness, and the loss of Love as ever present and
universal.

10 Divine Science explains the abstract statement that
11 there is one Mind by the following self-evident propo-

12 ^{The divine standard of perfection} sition: If God, or good, is real, then evil, the
13 unlikeness of God, is unreal. And evil can
14 only seem to be real by giving reality to the
15 unreal. The children of God have but one Mind. How
16 can good lapse into evil, when God, the Mind of man,
17 never sins? The standard of perfection was originally
18 God and man. Has God taken down His own standard,
19 and has man fallen?

20 God is the creator of man, and, the divine Principle
21 of man remaining perfect, the divine idea or reflection,

22 ^{Indestructible relationship} man, remains perfect. Man is the expression
23 of God's being. If there ever was a moment
24 when man did not express the divine perfec-

25 tion, then there was a moment when man did not express
26 God, and consequently a time when Deity was unex-

27 pressed — that is, without entity. If man has lost per-
28 fection, then he has lost his perfect Principle, the divine

29 Mind. If man ever existed without this perfect Principle
30 or Mind, then man's existence was a myth.

The relations of God and man, divine Principle and

idea, are indestructible in Science; and Science knows 1 no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

The unlikeness of Truth, — named *error*, — the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand 6 facts of being; even as these so-called senses receive no intimation of the earth's motions or of the science of astronomy, but yield assent to astronomical 9 propositions on the authority of natural science. 12

The facts of divine Science should be admitted, — although the evidence as to these facts is not supported by evil, by matter, or by material sense, — because the 15 evidence that God and man coexist is fully sustained by spiritual sense. Man is, and forever has been, God's reflection. God is infinite, therefore ever present, and 18 there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. "Let God be true, but every [material] man a liar." 21

Question. — Are doctrines and creeds a benefit to man?

Answer. — The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she 24 caught the first gleam of that which interprets God as above mortal sense. This 25 view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science 27 30

1 teaches man that God is the only Life, and that this Life
 2 is Truth and Love; that God is to be understood, adored,
 3 and demonstrated; that divine Truth casts out supposi-
 tional error and heals the sick.

4 The way which leads to Christian Science is straight
 5 and narrow. God has set His signet upon Science, mak-
 6 ^{God's law} _{destroys evil} ing it coordinate with all that is real and only
 7 with that which is harmonious and eternal.
 8 Sickness, sin, and death, being inharmonious, do not
 9 originate in God nor belong to His government. His
 10 law, rightly understood, destroys them. Jesus furnished
 11 proofs of these statements.

Question. — What is error?

Answer. — Error is a supposition that pleasure and
 15 pain, that intelligence, substance, life, are existent in mat-
 16 ^{Evanescent} _{materiality} ter. Error is neither Mind nor one of Mind's
 17 faculties. Error is the contradiction of Truth.
 18 Error is a belief without understanding. Error is unreal
 19 because untrue. It is that which seemeth to be and is not.
 20 If error were true, its truth would be error, and we should
 21 have a self-evident absurdity — namely, *erroneous truth*.
 22 Thus we should continue to lose the standard of Truth.

Question. — Is there no sin?

24 *Answer.* — All reality is in God and His creation, har-
 25 monious and eternal. That which He creates is good,
 26 ^{Unrealities} and He makes all that is made. Therefore
 27 ^{that seem real} the only reality of sin, sickness, or death is
 28 the awful fact that unrealities seem real to human, erring
 29 belief, until God strips off their disguise. They are not
 30 true, because they are not of God. We learn in Christian

Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical.

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ ^{Christ the ideal Truth} came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He proved what he taught. This is the Science of Christianity. Jesus ^{Jesus not understood} proved the Principle, which heals the sick and casts out error, to be divine. Few, however, except his students understood in the least his teachings and their glorious

1 proofs, — namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, 3 evil, disease, and death.

The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the 6 ^{Miracles} _{rejected} Science of Christianity will be scoffed at and scoured with worse cords than those which cut the flesh. To the ignorant age in which it first 9 appears, Science seems to be a mistake, — hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the 12 New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is 15 gained.

If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source; 18 ^{Divine} _{fulfilment} God must be their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver, “I am not come to destroy, but to fulfil.” 21 Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?

24 Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth ^{Truth} _{destroys falsity} spares all that is true. If evil is real, Truth 27 must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal. The apostle says that 30 the mission of Christ is to “destroy the works of the devil.” Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the

darkness, and the Scripture declares that there is "no 1
night there." To Truth there is no error, — all is Truth.
To infinite Spirit there is no matter, — all is Spirit, divine 3
Principle and its idea.

Question. — What is man?

Answer. — Man is not matter; he is not made up of 6
brain, blood, bones, and other material elements. The
Scriptures inform us that man is made in ^{Fleshly} 9
the image and likeness of God. Matter is ^{factors unreal} 9
not that likeness. The likeness of Spirit cannot be so
unlike Spirit. Man is spiritual and perfect; and be-
cause he is spiritual and perfect, he must be so under- 12
stood in Christian Science. Man is idea, the image, of
Love; he is not physique. He is the compound idea of
God, including all right ideas; the generic term for 15
all that reflects God's image and likeness; the conscious
identity of being as found in Science, in which man is
the reflection of God, or Mind, and therefore is eternal; 18
that which has no separate mind from God; that which
has not a single quality underived from Deity; that which
possesses no life, intelligence, nor creative power of his 21
own, but reflects spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after
our likeness; and let them have dominion over the fish 24
of the sea, and over the fowl of the air, and over the cattle,
and over all the earth, and over every creeping thing that
creepeth upon the earth."

Man is incapable of sin, sickness, and death. The
real man cannot depart from holiness, nor 27
can God, by whom man is evolved, engender ^{Man}
^{unfallen} 30
the capacity or freedom to sin. A mortal sinner is not

1 God's man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, 3 which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea.

6 Error, urged to its final limits, is self-destroyed. Error will cease to claim that soul is in body, that life ^{Mortals are} _{not immortals} and intelligence are in matter, and that 9 this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and im- 12 mortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, 15 which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." Mortality is finally swallowed 18 up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.

21 Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.

24 ^{Imperishable} _{identity} Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall 27 know it no more."

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;" 30 ^{The kingdom} _{within} that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the per-

fect man, who appeared to him where sinning mortal 1 man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man 3 healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy. Man is not a material habitation for Soul; he is himself 6 spiritual. Soul, being Spirit, is seen in nothing imperfect nor material.

Whatever is material is mortal. To the five corporeal 9 senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be 12 mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed 15 mind, should be man, — the genuine and perfect man, the immortal idea of being, indestructible and eternal. Were it otherwise, man would be annihilated. 18

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, 21 Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not 24 in matter. Soul can never reflect anything inferior to Spirit.

Man is the expression of Soul. The Indians caught some glimpses of the underlying reality, when 27 they called a certain beautiful lake “the smile 28 of the Great Spirit.” Separated from man, who expresses Soul, Spirit would be a nonentity; man, 30 divorced from Spirit, would lose his entity. But there is,

Material
body never
God's idea

Reflection
of Spirit

Man
inseparable
from Spirit

1 there can be, no such division, for man is coexistent with God.
3 What evidence of Soul or of immortality have you within mortality? Even according to the teachings of
6 ^{A vacant} _{domicile} natural science, man has never beheld Spirit or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of
9 the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they
12 even visible through the windows? Who can see a soul in the body?

Question. — Does brain think, and do nerves feel, and
15 is there intelligence in matter?

Answer. — No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure
18 ^{Harmonious} _{functions} in matter is erroneous. That body is most harmonious in which the discharge of the natural functions is least noticeable. How can intelligence
21 dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this
24 belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which
27 reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, . . . I conferred not with flesh and blood."
30 *Mortal man* is really a self-contradictory phrase, for man is not mortal, "neither indeed can be;" man is im-

mortal. If a child is the offspring of physical sense and 1
 not of Soul, the child must have a material, not a spiritual origin. With what truth, then, could the 3
 Scriptural rejoicing be uttered by any mother, ^{Immortal} ^{birthright}
 "I have gotten a man from the Lord"? On the contrary, if aught comes from God, it cannot be mortal and 6
 material; it must be immortal and spiritual.

Matter is neither self-existent nor a product of Spirit. 9
 An image of mortal thought, reflected on the retina, is
 all that the eye beholds. Matter cannot see, 12
 feel, hear, taste, nor smell. It is not self-
 cognizant, — cannot feel itself, see itself, nor
 understand itself. Take away so-called mortal mind, 15
 which constitutes matter's supposed selfhood, and matter
 can take no cognizance of matter. Does that which we
 call dead ever see, hear, feel, or use any of the physical
 senses?

"In the beginning God created the heaven and the 18
 earth. And the earth was without form, and void; and
 darkness was upon the face of the deep." ^{Chaos and} ^{darkness} 21
 (Genesis i. 1, 2.) In the vast forever, in the
 Science and truth of being, the only facts are Spirit
 and its innumerable creations. Darkness and chaos
 are the imaginary opposites of light, understanding, 24
 and eternal harmony, and they are the elements of
 nothingness.

We admit that black is not a color, because it reflects 27
 no light. So evil should be denied identity or power,
 because it has none of the divine hues. Paul 30
 says: "For the invisible things of Him, from ^{Spiritual} ^{reflection}
 the creation of the world, are clearly seen, being under-
 stood by the things that are made." (Romans i. 20.)

1 When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where
3 the spirit of God is, and there is no place where God is
not, evil becomes nothing, — the opposite of the some-
thing of Spirit. If there is no spiritual reflection, then
6 there remains only the darkness of vacuity and not a trace
of heavenly tints.

9 Nerves are an element of the belief that there is sensa-
tion in matter, whereas matter is devoid of sensation.

12 ^{Harmony from Spirit} Consciousness, as well as action, is governed
12 error of all that Science reveals. Material sense has
its realm apart from Science in the unreal. Harmonious
action proceeds from Spirit, God. Inharmony has no
15 Principle; its action is erroneous and presupposes man
to be in matter. Inharmony would make matter the
cause as well as the effect of intelligence, or Soul, thus
18 attempting to separate Mind from God.

21 ^{Evil non-existent} Man is not God, and God is not man. Again, God,
or good, never made man capable of sin. It is the oppo-
site of good — that is, evil — which seems to
make men capable of wrong-doing. Hence,
evil is but an illusion, and it has no real basis. Evil is a
24 false belief. God is not its author. The supposititious
parent of evil is a lie.

27 The Bible declares: “All things were made by Him
[the divine Word]; and without Him was not anything
made that was made.” This is the eternal
30 ^{Vapor and nothingness} verity of divine Science. If sin, sickness, and
death were understood as nothingness, they would dis-
appear. As vapor melts before the sun, so evil would
vanish before the reality of good. One must hide the

other. How important, then, to choose good as the 1 reality! Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and 3 boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is free "to enter into the holiest," — the realm of God. 6

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, 9 The fruit forbidden against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This 12 is the significance of the Scripture concerning this "tree of the knowledge of good and evil," — this growth of material belief, of which it is said: "In the day that thou 15 eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their 18 admitted actuality. These human verdicts are the procurers of all discord.

If Soul sins, it must be mortal. Sin has the elements 24 of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it, and this is 27 Sense and pure Soul impossible, since Truth cannot support error. Soul is the divine Principle of man and never sins, — hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be 30 found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitu-

1 tion of the word *sense* for *soul* gives the exact meaning in a majority of cases.

3 Human thought has adulterated the meaning of the word *soul* through the hypothesis that soul is both an evil soul and a good intelligence, resident in matter.

6 defined The proper use of the word *soul* can always
be gained by substituting the word *God*, where the deific
meaning is required. In other cases, use the word *sense*,
9 and you will have the scientific signification. As used
in Christian Science, Soul is properly the synonym of
Spirit, or God; but out of Science, soul is identical with
12 sense, with material sensation.

Question. — Is it important to understand these explanations in order to heal the sick?

15 *Answer.* — It is, since Christ is “the way” and the truth casting out all error. Jesus called himself “the Sonship of Jesus Son of man,” but not the son of Joseph. As 18 woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from 21 Christ, the Messiah, — the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter. Angels announced to the Wisemen of 24 old this dual appearing, and angels whisper it, through faith, to the hungering heart in every age.

Sickness is part of the error which Truth casts out.
27 Error will not expel error. Christian Science is the law
Sickness of Truth, which heals the sick on the basis
erroneous of the one Mind or God. It can heal in no
30 other way, since the human, mortal mind so-called is not
a healer, but causes the belief in disease.

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering tempo- ^{True healing} _{transcendent} ³ rarily, exchanging one disease for another. We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. ⁶ Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science. ⁹ ¹²

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle ^{Terms adopted by the author} ¹⁵ over this issue and its demonstration, which heals the sick, destroys error, and reveals the universal ¹⁸ harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter. ²¹

Because the Science of Mind seems to bring into dis-honor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as ²⁴ ²⁷ no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil ³⁰ one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity

1 will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When 3 this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

6 *Question.* — Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?

9 *Answer.* — Not one of them is included in it. In divine Science, the supposed laws of matter yield to the 12 ^{Mindless} _{methods} law of Mind. What are termed natural science and material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. 15 Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain 18 results, supposed to proceed from drugs, are really caused by the faith in them which the false human consciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error 24 ^{Animal} _{magnetism error} in all its forms; it is the human antipode of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories 27 and practices.

30 *Question.* — Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?

Answer. — If error is necessary to define or to reveal 1
Truth, the answer is yes; but not otherwise. *Material*
sense is an absurd phrase, for matter has no ^{Error only} 3
sensation. Science declares that Mind, not ^{ephemeral}
matter, sees, hears, feels, speaks. Whatever contradicts
this statement is the false sense, which ever betrays 6
mortals into sickness, sin, and death. If the unimpor-
tant and evil appear, only soon to disappear because
of their uselessness or their iniquity, then these ephem- 9
eral views of error ought to be obliterated by Truth.
Why malign Christian Science for instructing mortals how
to make sin, disease, and death appear more and more 12
unreal?

Emerge gently from matter into Spirit. Think not
to thwart the spiritual ultimate of all things, but come 15
naturally into Spirit through better health and ^{Scientific}
morals and as the result of spiritual growth. ^{translations}
Not death, but the understanding of Life, makes man im- 18
mortal. The belief that life can be in matter or soul in
body, and that man springs from dust or from an egg,
is the result of the mortal error which Christ, or Truth, 21
destroys by fulfilling the spiritual law of being, in which
man is perfect, even as the “Father which is in heaven
is perfect.” If thought yields its dominion to other 24
powers, it cannot outline on the body its own beautiful
images, but it effaces them and delineates foreign agents,
called disease and sin. 27

The heathen gods of mythology controlled war and
agriculture as much as nerves control sensation or
muscles measure strength. To say that ^{Material} 30
strength is in matter, is like saying that the ^{beliefs}
power is in the lever. The notion of any life or intelli-

1 gence in matter is without foundation in fact, and you
2 can have no faith in falsehood when you have learned
3 falsehood's true nature.

Suppose one accident happens to the eye, another to
the ear, and so on, until every corporeal sense is quenched.

6 ^{Sense versus}
_{Soul} What is man's remedy? To die, that he may
7 regain these senses? Even then he must gain
8 spiritual understanding and spiritual sense in order to
9 possess immortal consciousness. Earth's preparatory
10 school must be improved to the utmost. In reality man
11 never dies. The belief that he dies will not establish his
12 scientific harmony. Death is not the result of Truth but
of error, and one error will not correct another.

Jesus proved by the prints of the nails, that his body
15 was the same immediately after death as before. If death

16 ^{Death}
_{an error} restores sight, sound, and strength to man,
17 then death is not an enemy but a better friend
18 than Life. Alas for the blindness of belief, which makes
19 harmony conditional upon death and matter, and yet
20 supposes Mind unable to produce harmony! So long
21 as this error of belief remains, mortals will continue mor-
22 tal in belief and subject to chance and change.

Sight, hearing, all the spiritual senses of man, are
24 eternal. They cannot be lost. Their reality and immor-
25 ^{Permanent}
_{sensibility} tality are in Spirit and understanding, not in
26 matter, — hence their permanence. If this
27 were not so, man would be speedily annihilated. If the
28 five corporeal senses were the medium through which
29 to understand God, then palsy, blindness, and deafness
30 would place man in a terrible situation, where he would
be like those "having no hope, and without God in the
world;" but as a matter of fact, these calamities often

drive mortals to seek and to find a higher sense of happiness and existence. 1

Life is deathless. Life is the origin and ultimate of 3 man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost 9 they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder. 12

Exercise
of Mind-
faculties

6

Question. — You speak of belief. Who or what is it that believes?

Answer. — Spirit is all-knowing; this precludes the 15 need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The believer and belief are one and are mortal. Understanding versus belief 18 Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and there is in reality no such thing as *mortal* mind. Mere 21 belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous. 24

The Apostle James said, “Show me thy faith without thy works, and I will show thee my faith by my works.” The understanding that Life is God, Spirit, lengthens 27 our days by strengthening our trust in the deathless reality of Life, its almighty and immortality.

This faith relies upon an understood Principle. This 30 Principle makes whole the diseased, and brings out the

1 enduring and harmonious phases of things. The result
of our teachings is their sufficient confirmation. When,
3 Confirmation on the strength of these instructions, you are
by healing able to banish a severe malady, the cure shows
that you understand this teaching, and therefore you re-
6 ceive the blessing of Truth.

The Hebrew and Greek words often translated *belief*
differ somewhat in meaning from that conveyed by the
9 ^{Belief and firm trust} English verb *believe*; they have more the sig-
nificance of faith, understanding, trust, con-
stancy, firmness. Hence the Scriptures often appear in
12 our common version to approve and endorse belief, when
they mean to enforce the necessity of understanding.

Question. — Do the five corporeal senses constitute
15 man?

Answer. — Christian Science sustains with immortal
proof the impossibility of any material sense, and defines
18 ^{All faculties from Mind} these so-called senses as *mortal beliefs*, the
testimony of which cannot be true either of
man or of his Maker. The corporeal senses can take no
21 cognizance of spiritual reality and immortality. Nerves
have no more sensation, apart from what belief be-
stows upon them, than the fibres of a plant. Mind alone
24 possesses all faculties, perception, and comprehension.
Therefore mental endowments are not at the mercy of
organization and decomposition, — otherwise the very
27 worms could unfashion man. If it were possible for the
real senses of man to be injured, Soul could reproduce
them in all their perfection; but they cannot be dis-
30 turbed nor destroyed, since they exist in immortal Mind,
not in matter.

The less mind there is manifested in matter the better. 1
When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, Possibilities of Life 3
it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's 6 claw, — not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter is an educated belief. In infancy this belief is not equal 9 to guiding the hand to the mouth; and as consciousness develops, this belief goes out, — yields to the reality of everlasting Life. 12

Corporeal sense defrauds and lies; it breaks all the commands of the Mosaic Decalogue to meet its own demands. How then can this sense be the God-given channel to man of divine blessings or understanding? How can man, reflecting God, be dependent on material means for knowing, hearing, seeing? 15 Who dares to say that the senses of man can be at one time the medium for sinning against God, at another the medium for obeying God? An affirmative reply would contradict the Scripture, for the same fountain sendeth not forth sweet waters and bitter. 18

The corporeal senses are the only source of evil or 24 error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is *non-sense*, want of sense. 27 30 Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there

1 is real pleasure in sin; but the grand truths of Christian Science dispute this error.

3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.

6 ^{Will-power}
_{an animal propensity} Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn, and head-

9 long — cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make

15 ^{Theories}
_{helpless} man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's divine Principle, Love.

“Quench not the Spirit. Despise not prophesying.” Human belief — or knowledge gained from the so-called

21 ^{True nature}
_{and origin} material senses — would, by fair logic, annihilate man along with the dissolving elements of clay. The scientifically Christian explanations of the

24 nature and origin of man destroy all material sense with immortal testimony. This immortal testimony ushers in the spiritual sense of being, which can be obtained

27 in no other way.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either

30 ^{Sleep an}
_{illusion} oblivion, nothingness, or an illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he

is swimming when he is on dry land. Needle-thrusts will 1 not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and 3 shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears. 6

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man's spiritual individual- 9 ^{Man linked with Spirit} ity is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only 12 by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man 15 forever in the divine likeness, inseparable from his creator.

The belief that matter and mind are one, — that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, — 18 ^{Material man as a dream} this belief culminates in another belief, that man dies. Science reveals material man as never the real 21 being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will 24 apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man may have an attractive personality. 27

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he does not understand Christian Science, that 30 ^{Spiritual existence the one fact} this dream — rather than the dreamer — may not be mortal man? Who can rationally say otherwise,

1 when the dream leaves mortal man intact in body and thought, although the so-called dreamer is unconscious?
3 For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its 6 unlikeness, mortality.

Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, 9 ^{Mind one and all} will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy 12 all error, and bring immortality to light. We know that a statement proved to be good must be correct. New thoughts are constantly obtaining the floor. These two 15 contradictory theories — that matter is something, or that all is Mind — will dispute the ground, until one is acknowledged to be the victor. Discussing his campaign, General Grant said: "I propose to fight it out on 18 this line, if it takes all summer." Science says: All is Mind and Mind's idea. You must fight it out on this 21 line. Matter can afford you no aid.

The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must even- 24 ^{Scientific ultimatum} tually submit to the Science of Mind, which denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the 27 Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.

The conservative theory, long believed, is that there 30 are two factors, matter and mind, uniting on some impossible basis. This theory would keep truth and error always at war. Victory would perch on neither banner.

On the other hand, Christian Science speedily shows 1
Truth to be triumphant. To corporeal sense, the sun
appears to rise and set, and the earth to stand 3
still; but astronomical science contradicts this, ^{Victory} ³
and explains the solar system as working on a differ-
ent plan. All the evidence of physical sense and all the 6
knowledge obtained from physical sense must yield to
Science, to the immortal truth of all things.

Question. — Will you explain sickness and show how it 9
is to be healed?

Answer. — The method of Christian Science Mind-heal-
ing is touched upon in a previous chapter entitled Christian 12
Science Practice. A full answer to the above 15
question involves teaching, which enables the ^{Mental} ^{preparation}
healer to demonstrate and prove for himself the Principle 15
and rule of Christian Science or metaphysical healing.

Mind must be found superior to all the beliefs of the
five corporeal senses, and able to destroy all ills. Sick- 18
ness is a belief, which must be annihilated by ^{Mind destroys} ^{all ills}
the divine Mind. Disease is an experience of
so-called mortal mind. It is fear made manifest on the 21
body. Christian Science takes away this physical sense
of discord, just as it removes any other sense of moral or
mental inharmony. That man is material, and that mat- 24
ter suffers, — these propositions can only seem real and
natural in illusion. Any sense of soul in matter is not the
reality of being. 27

If Jesus awakened Lazarus from the dream, illusion, of
death, this proved that the Christ could improve on a false
sense. Who dares to doubt this consummate test of the 30
power and willingness of divine Mind to hold man forever

1 intact in his perfect state, and to govern man's entire
2 action? Jesus said: "Destroy this temple [body], and
3 in three days I [Mind] will raise it up;" and he did this
for tired humanity's reassurance.

4 Is it not a species of infidelity to believe that so great
5 a work as the Messiah's was done for himself or for God,

^{Inexhaustible}
^{divine Love} 6 who needed no help from Jesus' example to
7 preserve the eternal harmony? But mortals
8 did need this help, and Jesus pointed the way for them.

9 Divine Love always has met and always will meet every
10 human need. It is not well to imagine that Jesus demon-
11 strated the divine power to heal only for a select number
12 or for a limited period of time, since to all mankind and
in every hour, divine Love supplies all good.

13 The miracle of grace is no miracle to Love. Jesus
14 demonstrated the inability of corporeality, as well as the
^{Reason}
^{and Science} 15 infinite ability of Spirit, thus helping erring
16 human sense to flee from its own convictions
17 and seek safety in divine Science. Reason, rightly di-
rected, serves to correct the errors of corporeal sense; but

18 21 sin, sickness, and death will seem real (even as the ex-
periences of the sleeping dream seem real) until the Sci-
ence of man's eternal harmony breaks their illusion with
22 24 the unbroken reality of scientific being.

23 Which of these two theories concerning man are you
24 ready to accept? One is the mortal testimony, changing,
25 dying, unreal. The other is the eternal and real evidence,
bearing Truth's signet, its lap piled high with immortal
fruits.

26 Our Master cast out devils (evils) and healed the sick.
27 It should be said of his followers also, that they cast fear
and all evil out of themselves and others and heal the sick.

God will heal the sick through man, whenever man is 1 governed by God. Truth casts out error now ^{Followers of Jesus} as surely as it did nineteen centuries ago. All 3 of Truth is not understood; hence its healing power is not fully demonstrated.

If sickness is true or the idea of Truth, you cannot 6 destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, ^{Destruction of all evil} when he spoke of the sick, "whom Satan hath 9 bound," and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and 12 sets the captive free physically and morally.

When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His 15 likeness to abide in your thought. Let neither ^{Steadfast and calm trust} fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious — as 18 Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of 21 being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony. 24

Question. — How can I progress most rapidly in the understanding of Christian Science?

Answer. — Study thoroughly the letter and imbibe 27 the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, ^{Rudiments and growth} abiding steadfastly in wisdom, Truth, and 30 Love. In the Science of Mind, you will soon ascertain

1 that error cannot destroy error. You will also learn
2 that in Science there is no transfer of evil suggestions
3 from one mortal to another, for there is but one Mind,
4 and this ever-present omnipotent Mind is reflected by
5 man and governs the entire universe. You will learn
6 that in Christian Science the first duty is to obey
7 God, to have one Mind, and to love another as
8 yourself.

9 We all must learn that Life is God. Ask yourself:
10 Am I living the life that approaches the supreme good?

11 ^{Condition of progress} Am I demonstrating the healing power of
12 Truth and Love? If so, then the way will
13 grow brighter "unto the perfect day." Your fruits
14 will prove what the understanding of God brings to man.
15 Hold perpetually this thought, — that it is the spiritual
16 idea, the Holy Ghost and Christ, which enables you to
17 demonstrate, with scientific certainty, the rule of healing,
18 based upon its divine Principle, Love, underlying, over-
lying, and encompassing all true being.

19 "The sting of death is sin; and the strength of sin is
20 the law," — the law of mortal belief, at war with the

21 ^{Triumph over death} facts of immortal Life, even with the spiritual
22 law which says to the grave, "Where is thy
23 victory?" But "when this corruptible shall have put
24 on incorruption, and this mortal shall have put on im-
25 mortality, then shall be brought to pass the saying that
26 is written, Death is swallowed up in victory."

27 *Question.* — Have Christian Scientists any religious
28 creed?

29 *Answer.* — They have not, if by that term is meant
30 doctrinal beliefs. The following is a brief exposition of

the important points, or religious tenets, of Christian Science: —

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. 3

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness. 6

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts. 9

12

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death. 15 18

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter. 21

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure. 24 27

Key to the Scriptures

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

CHAPTER XV

GENESIS

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

SCIENTIFIC interpretation of the Scriptures ¹ early starts with the beginning of the Old Testament, chiefly because the spiritual import of ³ the Word, in its earliest articulations, often ^{Spiritual interpretation} seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. ⁶ Jesus illuminates them, showing the poverty of mortal existence, but richly recompensing human want and woe with ⁹ spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and ¹² harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the ¹⁵ weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil. ¹⁸

1 A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so

3 ^{Spiritual overture} brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality,

6 the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation.

9 Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This

12 ^{Deflection of being} deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought

15 take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity.

18 In the following exegesis, each text is followed by its spiritual interpretation according to the teachings of Christian Science.

21

EXEGESIS

Genesis i. 1. In the beginning God created the heaven and the earth.

24 The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including

27 ^{Ideas and identities} the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects God. There is but one creator and one creation. This crea-

tion consists of the unfolding of spiritual ideas and their 1 identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God. 3

Genesis i. 2. And the earth was without form, and void; 6 and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual harmony, — heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error 9 enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, “God is All-in-all,” and the light of ever-present Love illuminates the universe. Hence the eternal wonder, — that infinite 12 space is peopled with God’s ideas, reflecting Him in countless spiritual forms. 15

Genesis i. 3. And God said, Let there be light: and 18 there was light.

Immortal and divine Mind presents the idea of God: first, in light; second, in reflection; third, in spiritual and 21 immortal forms of beauty and goodness. But this Mind creates no element nor symbol of 24 discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love. Mind’s idea faultless

Genesis i. 4. And God saw the light, that it was good: and God divided the light from the darkness. 27

God, Spirit, dwelling in infinite light and harmony

1 from which emanates the true idea, is never reflected by aught but the good.

3 *Genesis i. 5.* And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

6 All questions as to the divine creation being both spiritual and material are answered in this passage, for 9 ^{Light preceding the sun} though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This 12 also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a 15 creation?

The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*, —

18 ^{Evenings and mornings} words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn.

21 Here we have the explanation of another passage of Scripture, that "one day is with the Lord as a thousand years." The rays of infinite Truth, when gathered into 24 the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

27 Did infinite Mind create matter, and call it *light*? Spirit is light, and the contradiction of Spirit is matter, 30 ^{Spirit versus darkness} darkness, and darkness obscures light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays nor planetary revolutions

form the day of Spirit. Immortal Mind makes its own 1
record, but mortal mind, sleep, dreams, sin, disease, and
death have no record in the first chapter of Genesis. 3

Genesis i. 6. And God said, Let there be a firmament in
the midst of the waters, and let it divide the waters from
the waters. 6

Spiritual understanding, by which human conception,
material sense, is separated from Truth, is the firmament.
The divine Mind, not matter, creates all iden- 9
tities, and they are forms of Mind, the ideas of ^{Spiritual} firmament
Spirit apparent only as Mind, never as mindless matter
nor the so-called material senses. 12

Genesis i. 7. And God made the firmament, and divided
the waters which were under the firmament from the waters
which were above the firmament: and it was so. 15

Spirit imparts the understanding which uplifts con-
sciousness and leads into all truth. The Psalmist saith:
“The Lord on high is mightier than the noise 18
of many waters, yea, than the mighty waves of ^{Understanding} _{imparted}
the sea.” Spiritual sense is the discernment of spiritual
good. Understanding is the line of demarcation between 21
the real and unreal. Spiritual understanding unfolds
Mind, — Life, Truth, and Love, — and demonstrates the
divine sense, giving the spiritual proof of the universe in 24
Christian Science.

This understanding is not intellectual, is not the result
of scholarly attainments; it is the reality of all things 27
brought to light. God’s ideas reflect the im-
mortal, unerring, and infinite. The mortal, ^{Original} _{reflected}
erring, and finite are human beliefs, which apportion to 30

1 themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore 3 matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which 6 separates Christian Science from supposition and makes Truth final.

10 *Genesis* i. 8. And God called the firmament Heaven.
9 And the evening and the morning were the second day.

11 Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted 12 ^{Exalted} thought or spiritual apprehension is at peace. ^{thought} Thus the dawn of ideas goes on, forming each successive stage of progress.

15 *Genesis* i. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

18 Spirit, God, gathers unformed thoughts into their ^{Unfolding} proper channels, and unfolds these thoughts, ^{of thoughts} even as He opens the petals of a holy purpose 21 in order that the purpose may appear.

24 *Genesis* i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

27 Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon ^{Spirit names} _{and blesses} Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet

appeared in the narrative. In metaphor, the *dry land* 1 illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind. Spirit duly 3 feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses 6 all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, — wanderers from the parent Mind, 9 strangers in a tangled wilderness.

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding 12 fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of 15 the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The ^{Divine} _{propagation} 18 tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. A material world implies a mortal 21 mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His ^{Ever-appearing} _{creation} 27 creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall

1 to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind
3 is All and reproduces all — as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought,
6 a seed, or a flower is God, the creator of it. Mind is the Soul of all. Mind is Life, Truth, and Love which governs all.

9 *Genesis i. 12.* And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw
12 that it was good.

God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is
15 ^{Mind's pure thought} the pure thought emanating from divine Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind* or *sort*,
18 and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and
21 grammars always recognize a neuter gender, neither male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male
24 or female, rising from the lesser to the greater, unfolds the infinitude of Love.

Genesis i. 13. And the evening and the morning were
27 the third day.

The third stage in the order of Christian Science is an important one to the human thought, letting in the light

of spiritual understanding. This period corresponds to 1 the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master ^{Rising to the light} 3 reappeared to his students, — to their apprehension he rose from the grave, — on the third day of his ascending 6 thought, and so presented to them the certain sense of eternal Life.

Genesis i. 14. And God said, Let there be lights in the 9 firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. 12

Spirit creates no other than heavenly or celestial bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of ^{Rarefaction of thought} 15 thought as it ascends higher. God forms and peoples the universe. The light of spiritual understanding gives gleams of the infinite only, even as nebulæ indicate the immensity of space. 18

So-called mineral, vegetable, and animal substances are no more contingent now on time or material structure than they were when “the morning stars ^{Divine nature appearing} sang together.” Mind made the “plant of the field before it was in the earth.” The periods of spiritual ascension are the days and seasons of Mind’s creation, in which beauty, sublimity, purity, and holiness — yea, the divine nature — appear in man and the universe never to disappear. 27

Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his 30 fellow-countrymen: “Ye can discern the face of the

1 sky; but can ye not discern the signs of the times?" How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects apprehended of sense! To discern the rhythm of Spirit and to be holy, thought must be purely spiritual.

6 *Genesis* i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. .

9 Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light and turn 12 away from a false material sense.

15 *Genesis* i. 16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the 18 ^{Geology}_{a failure} universe. Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations; it cannot explain them.

21 There is no Scriptural allusion to solar light until time has been already divided into evening and morning; and the allusion to fluids (*Genesis* i. 2) indicates a supposed formation of matter by the resolving of fluids into solids, 24 analogous to the suppositional resolving of thoughts into material things.

27 Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including 30 ^{Spiritual}_{subdivision}

man, in perfect harmony. This Mind forms ideas, its 1 own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, “whose 3 seed is in itself.” Thus God’s ideas “multiply and replenish the earth.” The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation. 6

Genesis i. 17, 18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the 9 darkness: and God saw that it was good.

In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there.

Darkness scattered 12

Genesis i. 19. And the evening and the morning were 15 the fourth day.

The changing glow and full effulgence of God’s infinite ideas, images, mark the periods of progress. 18

Genesis i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of 21 heaven.

To mortal mind, the universe is liquid, solid, and aërial-form. Spiritually interpreted, rocks and mountains stand 24 for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking 27 form in masculine, feminine, or neuter gender. The fowls, which fly above the earth in the open firmament

Soaring aspirations

1 of heaven, correspond to aspirations soaring beyond and
above corporeality to the understanding of the incorporeal
3 and divine Principle, Love.

Genesis i. 21. And God created great whales, and every
living creature that moveth, which the waters brought forth
6 abundantly, after their kind, and every winged fowl after
his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,
9 and also by holy thoughts, winged with Love. These an-
^{Seraphic symbols} gels of His presence, which have the holiest
charge, abound in the spiritual atmosphere of
12 Mind, and consequently reproduce their own character-
istics. Their individual forms we know not, but we do
know that their natures are allied to God's nature; and
15 spiritual blessings, thus typified, are the externalized, yet
subjective, states of faith and spiritual understanding.

Genesis i. 22. And God blessed them, saying, Be fruit-
18 ful, and multiply, and fill the waters in the seas; and let
fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and
21 perfect ideas. From the infinite elements of the one
^{Multiplication of pure ideas} Mind emanate all form, color, quality, and
quantity, and these are mental, both primarily
24 and secondarily. Their spiritual nature is discerned only
through the spiritual senses. Mortal mind inverts the true
likeness, and confers animal names and natures upon its
27 own misconceptions. Ignorant of the origin and opera-
tions of mortal mind, — that is, ignorant of itself, — this
so-called mind puts forth its own qualities, and claims
30 God as their author; albeit God is ignorant of the ex-

istence of both this mortal mentality, so-called, and its 1
claim, for the claim usurps the deific prerogatives and is
an attempted infringement on infinity. 3

Genesis i. 23. And the evening and the morning were
the fifth day.

Advancing spiritual steps in the teeming universe of 6
Mind lead on to spiritual spheres and exalted beings. To
material sense, this divine universe is dim and ^{Spiritual} spheres 9
distant, gray in the sombre hues of twilight;
but anon the veil is lifted, and the scene shifts into light.
In the record, time is not yet measured by solar revolutions,
and the motions and reflections of deific power cannot be 12
apprehended until divine Science becomes the interpreter.

Genesis i. 24. And God said, Let the earth bring forth
the living creature after his kind, cattle, and creeping thing, 15
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all
thoughts, which are as eternal as the Mind ^{Continuity} 18
conceiving them; but the intelligence, exist- ^{of thoughts}
ence, and continuity of all individuality remain in God,
who is the divinely creative Principle thereof. 21

Genesis i. 25. And God made the beast of the earth after
his kind, and cattle after their kind, and everything that
creepeth upon the earth after his kind: and God saw that 24
it was good.

God creates all forms of reality. His thoughts are
spiritual realities. So-called mortal mind — being non- 27
existent and consequently not within the range of im-

1 mortal existence — could not by simulating deific power invert the divine creation, and afterwards recreate per-
 3 ^{God's thoughts are spiritual realities} sons or things upon its own plane, since noth-
 ing exists beyond the range of all-inclusive infinity, in which and of which God is the
 6 sole creator. Mind, joyous in strength, dwells in the realm of Mind. Mind's infinite ideas run and dis-
 9 port themselves. In humility they climb the heights of holiness.

Moral courage is "the lion of the tribe of Juda," the king of the mental realm. Free and fearless it roams in
 12 ^{Qualities of thought} the forest. Undisturbed it lies in the open field, or rests in "green pastures, . . . beside the still waters." In the figurative transmission from the
 15 divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle upon a thousand hills." They carry the baggage of stern resolve, and
 18 keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The individuality created by God is not carnivorous, as witness the
 21 millennial estate pictured by Isaiah: —

The wolf also shall dwell with the lamb,
 And the leopard shall lie down with the kid;
 24 And the calf and the young lion, and the fatling together;
 And a little child shall lead them.

Understanding the control which Love held over all,
 27 Daniel felt safe in the lions' den, and Paul proved the
 Creatures of God useful viper to be harmless. All of God's creatures, moving in the harmony of Science, are harm-
 30 less, useful, indestructible. A realization of this grand verity was a source of strength to the ancient worthies.

It supports Christian healing, and enables its possessor 1 to emulate the example of Jesus. "And God saw that it was good." 3

Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God's creating is neither subtle nor 6 ^{The serpent harmless} poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them, — the power which changeth the serpent 9 into a staff.

Genesis i. 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over 12 the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 15

The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor 18 does it imply three persons in one. It relates ^{Elohistic plurality} to the oneness, the tri-unity of Life, Truth, and Love. "Let *them* have dominion." Man is the family name 21 for all ideas, — the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power. 24

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in 27 ^{Reflected likeness} accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note 30

1 how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in 3 the mirror, so you, being spiritual, are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; 6 and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.

9 God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in 12 ^{Love imparts} _{beauty} goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, "The meek shall inherit the 15 earth." The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the 18 prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent 21 and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

24 *Genesis i. 27.* So God created man in His own image, in the image of God created He him; male and female created He them.

27 To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the 30 ^{Ideal man} _{and woman} divine Spirit. It follows that *man* is a generic term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient lan-

guages the word for *man* is used also as the synonym of ¹ *mind*. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word *anthropomorphic*, in such a phrase as “an anthropomorphic ³ God,” is derived from two Greek words, signifying *man* and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to intelligence, and to Truth. ⁶ The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering ⁹ Him feminine, for Love imparts the clearest idea of Deity.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, ¹⁵ not transmitted. God has countless ideas, and ¹⁸ *Divine personality* they all have one Principle and parentage. The only proper symbol of God as person is Mind’s infinite ideal. What is this ideal? Who shall behold it? This ideal ²¹ is God’s own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections. ²⁴

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, ²⁷ and over the fowl of the air, and over every living thing that moveth upon the earth.

Divine Love blesses its own ideas, and causes them to ³⁰ multiply, — to manifest His power. Man is not made

1 to till the soil. His birthright is dominion, not sub-
 3 <sup>Birthright
of man</sup> jection. He is lord of the belief in earth
 and heaven, — himself subordinate alone to
 his Maker. This is the Science of being.

6 *Genesis i. 29, 30.* And God said, Behold, I have given
 9 you every herb bearing seed, which is upon the face of all
 the earth, and every tree, in the which is the fruit of a tree
 yielding seed; to you it shall be for meat. And to every
 12 beast of the earth, and to every fowl of the air, and to
 everything that creepeth upon the earth, wherein there is
 life, I have given every green herb for meat: and it
 was so.

15 God gives the lesser idea of Himself for a link to the
 greater, and in return, the higher always protects the
 18 <sup>Assistance in
brotherhood</sup> lower. The rich in spirit help the poor in
 one grand brotherhood, all having the same
 Principle, or Father; and blessed is that man who seeth
 21 his brother's need and supplieth it, seeking his own in
 another's good. Love giveth to the least spiritual idea
 might, immortality, and goodness, which shine through
 all as the blossom shines through the bud. All the varied
 expressions of God reflect health, holiness, immortality —
 infinite Life, Truth, and Love.

24 *Genesis i. 31.* And God saw everything that He had
 made, and, behold, it was very good. And the evening and
 the morning were the sixth day.

27 The divine Principle, or Spirit, comprehends and ex-
 presses all, and all must therefore be as perfect as the
 divine Principle is perfect. Nothing is new to Spirit.

Nothing can be novel to eternal Mind, the author of all 1
 things, who from all eternity knoweth His own ideas.
 Deity was satisfied with His work. How could ^{Perfection} 3
 He be otherwise, since the spiritual creation ^{of creation}
 was the outgrowth, the emanation, of His infinite self-
 containment and immortal wisdom? 6

Genesis ii. 1. Thus the heavens and the earth were finished, and all the host of them.

Thus the ideas of God in universal being are complete 9
 and forever expressed, for Science reveals infinity and
 the fatherhood and motherhood of Love. Hu- ^{Infinity} 12
 man capacity is slow to discern and to grasp ^{measureless} 15
 God's creation and the divine power and presence which
 go with it, demonstrating its spiritual origin. Mortals
 can never know the infinite, until they throw off the old
 man and reach the spiritual image and likeness. What
 can fathom infinity! How shall we declare Him, till,
 in the language of the apostle, "we all come in the unity 18
 of the faith, and of the knowledge of the Son of God, unto
 a perfect man, unto the measure of the stature of the ful-
 ness of Christ"? 21

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. 24

God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No ^{Resting in} 27
 exhaustion follows the action of this Mind, ^{holy work}
 according to the apprehension of divine Science. The

1 highest and sweetest rest, even from a human standpoint, is in holy work.

3 Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all ^{Love and man} space. That is enough! Human language
6 ^{coexistent} can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle,

9 Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time.

12 These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine

15 infinite calculus.

Genesis ii. 4, 5. These are the generations of the heavens and of the earth when they were created, in the day that the
18 Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every
herb of the field before it grew: for the Lord God [Jehovah]
21 had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all
24 through Mind, not through matter, — that the plant
Growth is from Mind grows, not because of seed or soil, but because
growth is the eternal mandate of Mind. Mor-
27 tal thought drops into the ground, but the immortal creat-
ing thought is from above, not from beneath. Because
Mind makes all, there is nothing left to be made by a
30 lower power. Spirit acts through the Science of Mind,
never causing man to till the ground, but making him

superior to the soil. Knowledge of this lifts man above 1
the sod, above earth and its environments, to conscious
spiritual harmony and eternal being. 3

Here the inspired record closes its narrative of being
that is without beginning or end. All that is made is
the work of God, and all is good. We leave 6
this brief, glorious history of spiritual creation ^{Spiritual narrative}
(as stated in the first chapter of Genesis) in the hands of
God, not of man, in the keeping of Spirit, not matter, — 9
joyfully acknowledging now and forever God's supremacy,
omnipotence, and omnipresence.

The harmony and immortality of man are intact. We 12
should look away from the opposite supposition that man
is created materially, and turn our gaze to the spiritual
record of creation, to that which should be engraved on 15
the understanding and heart "with the point of a diamond"
and the pen of an angel.

The reader will naturally ask if there is nothing more 18
about creation in the book of Genesis. Indeed there is,
but the continued account is mortal and material.

Genesis ii. 6. But there went up a mist from the earth, 21
and watered the whole face of the ground.

The Science and truth of the divine creation have been
presented in the verses already considered, and now the 24
opposite error, a material view of creation, is <sup>The story
of error</sup>
to be set forth. The second chapter of Gene- 27
sis contains a statement of this material view of God and
the universe, a statement which is the exact opposite of
scientific truth as before recorded. The history of error
or matter, if veritable, would set aside the omnipotence 30

1 of Spirit; but it is the false history in contradistinction to the true.

3 The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are ^{The two records} antagonistic. The first record assigns all 6 might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

12 This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the 15 supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal, — dust returning to dust.

18 In this erroneous theory, matter takes the place of Spirit. Matter is represented as the life-giving principle of the earth. Spirit is represented as entering matter in order to create man. God's glowing 21 ^{Erroneous representation} denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide 24 with revelation in declaring this material creation false.

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in 27 ^{Hypothetical reversal} constructing the universe, is based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life, 30 Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It can-

not be so. Yet one might so judge from an unintelligent 1 perusal of the Scriptural account now under comment.

Because of its false basis, the mist of obscurity evolved 3 by error deepens the false claim, and finally declares that God knows error and that error can improve His creation. Although presenting the exact <sup>Mist, or
false claim</sup> 6 opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of 12 Spirit.

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the book of Genesis. One is called the Elohistic, because the Supreme Being is therein called Elohim. The other <sup>Distinct
documents</sup> 18 document is called the Jehovahistic, because Deity therein is always called Jehovah, — or Lord God, as our common version translates it. 21

Throughout the first chapter of Genesis and in three verses of the second, — in what we understand to be the spiritually scientific account of creation, — it is Elohim (God) who creates. From the fourth <sup>Jehovah
or Elohim</sup> 24 verse of chapter two to chapter five, the creator is called Jehovah, or the Lord. The different accounts become 27 more and more closely intertwined to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament, it is 30 usually Jehovah, peculiarly the divine sovereign of the Hebrew people, who is referred to.

1 The idolatry which followed this material mythology is seen in the Phœnician worship of Baal, in the Moabitish

3 ^{Gods of the heathen} god Chemosh, in the Moloch of the Amorites,

12 in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.

6 It was also found among the Israelites, who constantly went after “strange gods.” They called the Supreme

9 ^{Jehovah a tribal deity} Being by the national name of Jehovah. In

15 that name of Jehovah, the true idea of God seems almost lost. God becomes “a man of war,” a tribal god to be worshipped, rather than Love, the divine

12 Principle to be lived and loved.

Genesis ii. 7. And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? With

18 ^{Creation reversed} a single command, Mind had made man, both male and female. How then could a material organization become the basis of man? How

21 could the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His

24 creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?

27 It must be a lie, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into

30 dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature

and omnipotence? Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of God? In this narrative, the validity of matter is opposed, not the validity of Spirit or Spirit's creations. Man reflects God; *mankind* represents the Adamic race, and is a human, not a divine, creation.

The following are some of the equivalents of the term *man* in different languages. In the Saxon, *mankind, a woman, any one*; in the Welsh, *that which rises up*, — the primary sense being *image, form*; in the Hebrew, *image, similitude*; in the Icelandic, *mind*. The following translation is from the Icelandic: —

And God said, Let us make man after our mind and our likeness; and God shaped man after His mind; after God's mind shaped He him; and He shaped them male and female.

In the Gospel of John, it is declared that all things were made through the Word of God, “and without Him [the *logos, or word*] was not anything made that was made.” Everything good or worthy, God made. Whatever is valueless or baneful, He did not make, — hence its unreality. In the Science of Genesis we read that He saw everything which He had made, “and, behold, it was very good.” The corporeal senses declare otherwise; and if we give the same heed to the history of error as to the records of truth, the Scriptural record of sin and death favors the false conclusion of the material senses. Sin, sickness, and death must be deemed as devoid of reality as they are of good, God.

Genesis ii. 9. And out of the ground made the Lord God [Jehovah] to grow every tree that is pleasant to the sight,

1 and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.

3 The previous and more scientific record of creation declares that God made "every plant of the field before it was in the earth." This opposite
6 ^{Contradicting} _{first creation} declaration, this statement that life issues from matter, contradicts the teaching of the first chapter, — namely, that all Life is God. Belief is less than
9 understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death,
12 follow in the train of this error of a belief in intelligent matter.

The first mention of evil is in the legendary Scriptural
15 text in the second chapter of Genesis. God pronounced
Record of good all that He created, and the Scriptures
error declare that He created all. The "tree of
18 life" stands for the idea of Truth, and the sword which
guards it is the type of divine Science. The "tree of
knowledge" stands for the erroneous doctrine that the
21 knowledge of evil is as real, hence as God-bestowed, as
the knowledge of good. Was evil instituted through God,
Love? Did He create this fruit-bearer of sin in contra-
24 diction of the first creation? This second biblical account
is a picture of error throughout.

Genesis ii. 15. And the Lord God [Jehovah] took the
27 man, and put him into the garden of Eden, to dress it and
to keep it.

The name Eden, according to Cruden, means *pleasure*,
30 *delight*. In this text Eden stands for the mortal, mate-

rial body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and keep it, — to make it beautiful or to cause it to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete.

Genesis ii. 16, 17. And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Here the metaphor represents God, Love, as tempting man, but the Apostle James says: "God cannot be tempted with evil, neither tempteth He any man." It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, good, made "the tree of life" to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie, — false in every statement.

Genesis ii. 19. And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Here the lie represents God as repeating creation, but doing so materially, not spiritually, and asking a prospective sinner to help Him. Is the Supreme Being retrograding, and is man giving up his dignity? Was it requisite for the formation of man

Creation's
counterfeit

27

30

1 that dust should become sentient, when all being is the reflection of the eternal Mind, and the record declares
3 that God has already created man, both male and female? That Adam gave the name and nature of animals, is solely mythological and material. It can-
6 not be true that man was ordered to create man anew in partnership with God; this supposition was a dream, a myth.

9 *Genesis ii. 21, 22.* And the Lord God [Jehovah, Yawah] caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead
12 thereof; and the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.

15 Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a
18 *Hypnotic surgery* surgical operation on him and thereby create woman. This is the first record of magnet-
ism. Beginning creation with darkness instead of light,
— materially rather than spiritually, — error now simu-
21 lates the work of Truth, mocking Love and declar-
ing what great things error has done. Beholding the
24 God-given, Adam — *alias* error — gives them names. Afterwards he is supposed to become the basis of the
27 creation of woman and of his own kind, calling them *mankind*, — that is, a kind of man.

But according to this narrative, surgery was first per-
30 *Mental midwifery* formed mentally and without instruments; and this may be a useful hint to the medical faculty. Later in human history, when the forbidden

fruit was bringing forth fruit of its own kind, there 1
came a suggestion of change in the *modus operandi*, —
that man should be born of woman, not woman again 3
taken from man. It came about, also, that instruments
were needed to assist the birth of mortals. The first
system of suggestive obstetrics has changed. Another 6
change will come as to the nature and origin of man,
and this revelation will destroy the *dream* of existence,
reinstate reality, usher in Science and the glorious fact 9
of creation, that both man and woman proceed from
God and are His eternal children, belonging to no lesser
parent. 12

Genesis iii. 1-3. Now the serpent was more subtle than
any beast of the field which the Lord God [Jehovah] had
made. And he said unto the woman, Yea, hath God said, 15
Ye shall not eat of every tree of the garden? And the
woman said unto the serpent, We may eat of the fruit of
the trees of the garden: but of the fruit of the tree which is 18
in the midst of the garden, God hath said, Ye shall not eat
of it, neither shall ye touch it, lest ye die.

Whence comes a talking, lying serpent to tempt the 21
children of divine Love? The serpent enters into the
metaphor only as evil. We have nothing in the
animal kingdom which represents the species 24
described, — a talking serpent, — and should rejoice that
evil, by whatever figure presented, contradicts itself and
has neither origin nor support in Truth and good. Seeing 27
this, we should have faith to fight all claims of evil, be-
cause we know that they are worthless and unreal.

Adam, the synonym for error, stands for a belief of 30
material mind. He begins his reign over man some-

1 what mildly, but he increases in falsehood and his days
 3 ^{Error or} become shorter. In this development, the im-
 Adam mortal, spiritual law of Truth is made manifest
 as forever opposed to mortal, material sense.

In divine Science, man is sustained by God, the divine
 6 Principle of being. The earth, at God's command, brings
 9 ^{Divine} forth food for man's use. Knowing this, Jesus
 providence once said, "Take no thought for your life,
 12 what ye shall eat, or what ye shall drink," — presuming
 not on the prerogative of his creator, but recognizing God,
 the Father and Mother of all, as able to feed and clothe
 man as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman,
 Ye shall not surely die: for God doth know that in the day
 15 ye eat thereof, then your eyes shall be opened; and ye shall
 be as gods, knowing good and evil.

This myth represents error as always asserting its su-
 18 periority over truth, giving the lie to divine Science and
 21 ^{Error's} saying, through the material senses: "I can
 assumption open your eyes. I can do what God has not
 Only admit that I am real, that sin and sense are more
 24 ^{Scriptural} pleasant to the eyes than spiritual Life, more to be de-
 allegory sired than Truth, and I shall know you, and you will be
 mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
 27 has no reality, no intelligence, no mind; therefore the
 30 ^{Scriptural} dreamer and dream are one, for neither is
 allegory true nor real. *First*, this narrative supposes
 that something springs from nothing, that matter pre-
 cedes mind. *Second*, it supposes that mind enters matter,

and matter becomes living, substantial, and intelligent. 1
The order of this allegory — the belief that everything
springs from dust instead of from Deity — has been main- 3
tained in all the subsequent forms of belief. This is the
error, — that mortal man starts materially, that non-
intelligence becomes intelligence, that mind and soul are 6
both right and wrong.

It is well that the upper portions of the brain represent
the higher moral sentiments, as if hope were ever prophe- 9
sying thus: The human mind will sometime
rise above all material and physical sense, ex- <sup>Higher
hope</sup>
changing it for spiritual perception, and exchanging hu- 12
man concepts for the divine consciousness. Then man
will recognize his God-given dominion and being.

If, in the beginning, man's body originated in non- 15
intelligent dust, and mind was afterwards put into body
by the creator, why is not this divine order
still maintained by God in perpetuating the <sup>Biological
inventions</sup> 18
species? Who will say that minerals, vegetables, and
animals have a propagating property of their own?
Who dares to say either that God is in matter or that 21
matter exists without God? Has man sought out other
creative inventions, and so changed the method of his
Maker? 24

Which institutes Life, — matter or Mind? Does Life
begin with Mind or with matter? Is Life sustained by
matter or by Spirit? Certainly not by both, since flesh 27
wars against Spirit and the corporeal senses can take no
cognizance of Spirit. The mythologic theory of mate-
rial life at no point resembles the scientifically Christian 30
record of man as created by Mind in the image and like-
ness of God and having dominion over all the earth. Did

1 God at first create one man unaided, — that is, Adam, — but afterwards require the union of the two sexes in order 3 to create the rest of the human family? No! God makes and governs all.

6 All human knowledge and material sense must be gained from the five corporeal senses. Is this knowledge

Progeny safe, when eating its first fruits brought death?
cursed "In the day that thou eatest thereof thou shalt 9 surely die," was the prediction in the story under consideration. Adam and his progeny were cursed, not blessed; and this indicates that the divine Spirit, or Father, 12 demns material man and remands him to dust.

Genesis iii. 9, 10. And the Lord God [Jehovah] called unto Adam, and said unto him, Where art thou? And he 15 said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Knowledge and pleasure, evolved through material 18 sense, produced the immediate fruits of fear and shame.

Ashamed before Truth, error shrank abashed 21 from the divine voice calling out to the corporeal senses. Its summons may be thus paraphrased: "Where art thou, man? Is Mind in matter? Is Mind capable of error as well as of truth, of evil as well as of 24 good, when God is All and He is Mind and there is but one God, hence one Mind?"

Fear was the first manifestation of the error of material 27 sense. Thus error began and will end the dream of

Fear comes matter. In the allegory the body had been of error naked, and Adam knew it not; but now error 30 demands that *mind* shall see and feel through matter, the five senses. The first impression material man had of

himself was one of nakedness and shame. Had he lost 1 man's rich inheritance and God's behest, dominion over all the earth? No! This had never been bestowed on 3 Adam.

Genesis iii. 11, 12. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I 6 commanded thee that thou shouldst not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. 9

Here there is an attempt to trace all human errors directly or indirectly to God, or good, as if He were the creator of evil. The allegory shows that the ^{The beguiling} 12 ^{first lie} snake-talker utters the first voluble lie, which beguiles the woman and demoralizes the man. Adam, *alias mortal error*, charges God and woman with his own 15 dereliction, saying, "The woman, whom Thou gavest me, is responsible." According to this belief, the rib taken from Adam's side has grown into an evil mind, named 18 *woman*, who aids man to make sinners more rapidly than he can alone. Is this an help meet for man?

Materiality, so obnoxious to God, is already found in the 21 rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and intelligence is growing worse at every step, but error has its 24 suppositional day and multiplies until the end thereof.

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She 27 says, "The serpent beguiled me, and I did eat," as much as to say in meek penitence, ^{False} _{womanhood} "Neither man nor God shall father my fault." She has 30 already learned that corporeal sense is the serpent. Hence

1 she is first to abandon the belief in the material origin of
 man and to discern spiritual creation. This hereafter
 3 enabled woman to be the mother of Jesus and to behold
 at the sepulchre the risen Saviour, who was soon to mani-
 fest the deathless man of God's creating. This enabled
 6 woman to be first to interpret the Scriptures in their true
 sense, which reveals the spiritual origin of man.

9 *Genesis* iii. 14, 15. And the Lord God [Jehovah] said
 unto the serpent, . . . I will put enmity between thee and
 the woman, and between thy seed and her seed; it shall
 bruise thy head, and thou shalt bruise his heel.

12 This prophecy has been fulfilled. The Son of the Virgin-
 mother unfolded the remedy for Adam, or error; and the
 15 ^{Spirit and} Apostle Paul explains this warfare between the
^{flesh} idea of divine power, which Jesus presented,
 and mythological material intelligence called *energy* and
 opposed to *Spirit*.

18 Paul says in his epistle to the Romans: "The carnal
 mind is enmity against God; for it is not subject to the
 law of God, neither indeed can be. So then they that
 21 are in the flesh cannot please God. But ye are not in the
 flesh, but in the Spirit, if so be that the spirit of God dwell
 in you."

24 There will be greater mental opposition to the spirit-
 ual, scientific meaning of the Scriptures than there has
 27 ^{Bruising} ever been since the Christian era began. The
^{sin's head} serpent, material sense, will bite the heel of
 the woman, — will struggle to destroy the spiritual idea
 of Love; and the woman, this idea, will bruise the head
 30 of lust. The spiritual idea has given the understanding

a foothold in Christian Science. The seed of Truth and 1 the seed of error, of belief and of understanding, — yea, the seed of Spirit and the seed of matter, — are the wheat 3 and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

Genesis iii. 16. Unto the woman He said, I will greatly 6 multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 9

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, Judgment 12 and other creations must go down before Christian on error Science. It unveils the results of sin as shown in sickness and death. When will man pass through the 15 open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed “the way.” 18

Genesis iii. 17-19. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou 21 shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt 24 eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt 27 thou return.

In the first chapter of Genesis we read: “And God called the dry land Earth; and the gathering together 30

1 of the waters called He Seas." In the Apocalypse it is
written: "And I saw a new heaven and a new earth: for
3 <sup>New earth
and no more
sea</sup> the first heaven and the first earth were passed
away; and there was no more sea." In St.
John's vision, heaven and earth stand for spir-
6 itual ideas, and the sea, as a symbol of tempest-tossed
human concepts advancing and receding, is represented
as having passed away. The divine understanding reigns,
9 is *all*, and there is no other consciousness.

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual 12 The fall of error gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost, and if man should be governed by 15 corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated. Created by flesh instead of by Spirit, starting from matter instead of from 18 God, mortal man would be governed by himself. The blind leading the blind, both would fall.

Passions and appetites must end in pain. They are
21 "of few days, and full of trouble." Their supposed joys
are cheats. Their narrow limits belittle their gratifica-
tions, and hedge about their achievements with thorns.

24 Mortal mind accepts the erroneous, material conception of life and joy, but the true idea is gained from the true immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up
27 attainment their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached.

30 *Genesis* iii. 22-24. And the Lord God [Jehovah] said, Behold, the man is become as one of us, to know good

and evil: and now, lest he put forth his hand, and take 1 also of the tree of life, and eat, and live forever; therefore the Lord God [Jehovah] sent him forth from the garden 3 of Eden, to till the ground from whence he was taken. So He drove out the man: and He placed at the east of the garden of Eden Cherubims, and a flaming sword 6 which turned every way, to keep the way of the tree of life.

A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Crea-^{Justice and recompense} 12 tion is there represented as spiritual, entire, and good. "Whatsoever a man soweth, that shall he also reap." Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway 15 to harmony. Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness. 18

No one can reasonably doubt that the purpose of this allegory — this second account in Genesis — is to depict the falsity of error and the effects of error. 21 Subsequent Bible revelation is coordinate ^{Inspired interpretation} with the Science of creation recorded in the first chapter of Genesis. Inspired writers interpret the 24 Word spiritually, while the ordinary historian interprets it literally. Literally taken, the text is made to appear contradictory in some places, and divine Love, which 27 blessed the earth and gave it to man for a possession, is represented as changeable. The literal meaning would imply that God withheld from man the opportunity to 30 reform, lest man should improve it and become better; but this is not the nature of God, who is Love always, —

1 Love infinitely wise and altogether lovely, who “seeketh not her own.”

3 Truth should, and does, drive error out of all selfhood.

Truth is a two-edged sword, guarding and guiding.

6 ^{Spiritual} gateway Truth places the cherub wisdom at the gate of understanding to note the proper guests.

Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between

9 Truth and error, between the material and spiritual, — the unreal and the real.

12 The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the

15 ^{Contrasted} testimony universe. The “tree of life” is significant of eternal reality or being. The “tree of knowl-

edge” typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good.

18 Sin, sickness, and death have no record in the Elohistic introduction of Genesis, in which

God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena,

21 evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

24 *Genesis iv. 1.* And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

27 This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal

30 ^{Erroneous} conception man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal. Eve’s declaration, “I have gotten a man from the Lord,” supposes God to be the author

of sin and sin's progeny. This false sense of existence 1 is fratricidal. In the words of Jesus, it (evil, devil) is "a murderer from the beginning." Error begins by 3 reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take 6 away.

What can be the standard of good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, 9 matter, error, and death? God could never 12 impart an element of evil, and man possesses ^{Only one} standard nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit resigned to matter the government of the universe? 15

The Scriptures declare that God condemned this lie as to man's origin and character by condemning its symbol, the serpent, to grovel beneath all the beasts 18 of the field. It is false to say that Truth and error commingle in creation. In parable and argument, this falsity is exposed by our Master as self-evidently 21 wrong. Disputing these points with the Pharisees and arguing for the Science of creation, Jesus said: "Do men gather grapes of thorns?" Paul asked: "What com- 24 munion hath light with darkness? And what concord hath Christ with Belial?"

The divine origin of Jesus gave him more than human 27 power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe. The Science of creation, 30 so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his

1 marvellous demonstrations. Christ is the offspring of
 6 Spirit, and spiritual existence shows that Spirit creates
 3 neither a wicked nor a mortal man, lapsing into sin, sick-
 ness, and death.

In Isaiah we read: “I make peace, and create evil. I
 6 the Lord do all these things;” but the prophet referred to
 9 ^{Cleansing}
^{upheaval} divine law as stirring up the belief in evil to its
 12 utmost, when bringing it to the surface and re-
 15 ducing it to its common denominator, nothingness. The
 muddy river-bed must be stirred in order to purify the
 stream. In moral chemicalization, when the symptoms
 12 of evil, illusion, are aggravated, we may think in our igno-
 15 rance that the Lord hath wrought an evil; but we ought
 to know that God’s law uncovers so-called sin and its
 15 effects, only that Truth may annihilate all sense of evil
 and all power to sin.

Science renders “unto Cæsar the things which are
 18 Cæsar’s; and unto God the things that are God’s.” It
 21 ^{Allegiance}
^{to Spirit} saith to the human sense of sin, sickness, and
 24 death, “God never made you, and you are a
 false sense which hath no knowledge of God.” The pur-
 pose of the Hebrew allegory, representing error as assum-
 ing a divine character, is to teach mortals never to believe
 a lie.

Genesis iv. 3, 4. Cain brought of the fruit of the ground
 an offering unto the Lord [Jehovah]. And Abel, he also
 27 brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived
 30 ^{Spiritual and}
^{material} in sin and “shapen in iniquity;” he is not the
 type of Truth and Love. Material in origin
 and sense, he brings a material offering to God. Abel

takes his offering from the firstlings of the flock. A lamb 1 is a more animate form of existence, and more nearly resembles a mind-offering than does Cain's fruit. Jealous 3 of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

Genesis iv. 4, 5. And the Lord [Jehovah] had respect 6 unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

Had God more respect for the homage bestowed through 9 a gentle animal than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the 12 ground could be.

Genesis iv. 8. Cain rose up against Abel his brother, and slew him.

15

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset.

18

Genesis iv. 9. And the Lord [Jehovah] said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

21

Here the serpentine lie invents new forms. At first it usurps divine power. It is supposed to say ^{Brotherhood} in the first instance, "Ye shall be as gods." ^{repudiated} 24 Now it repudiates even the human duty of man towards his brother.

Genesis iv. 10, 11. And He [Jehovah] said, . . . The 27 voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.

1 The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it
3 ^{Murder brings}_{its curse} might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides
6 behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon
9 error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin,
12 invoke crime, jeopardize self-control, and mock divine mercy.

15 *Genesis iv. 15.* And the Lord [Jehovah] said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevensfold. And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him.

18 "They that take the sword shall perish with the sword." Let Truth uncover and destroy error in God's
21 ^{Retribution and remorse} own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the
24 waymarks of God. To envy's own hell, justice consigns the lie which, to advance itself, breaks God's commandments.

27 *Genesis iv. 16.* And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life as something less

than God, having no truth to support it, falls back upon 1
 itself. This error, after reaching the climax of suffering,
 yields to Truth and returns to dust; but it 3
 is only mortal man and not the real man, <sup>Climax of
suffering</sup>
 who dies. The image of Spirit cannot be effaced, since it
 is the idea of Truth and changes not, but becomes more 6
 beautifully apparent at error's demise.

In divine Science, the material man is shut out from
 the presence of God. The five corporeal senses cannot 9
 take cognizance of Spirit. They cannot come <sup>Dwelling in
dreamland</sup>
 into His presence, and must dwell in dream-
 land, until mortals arrive at the understanding that ma- 12
 terial life, with all its sin, sickness, and death, is an illu-
 sion, against which divine Science is engaged in a warfare
 of extermination. The great verities of existence are 15
 never excluded by falsity.

All error proceeds from the evidence before the mate-
 rial senses. If man is material and originates in an 18
 egg, who shall say that he is not primarily <sup>Man springs
from Mind</sup>
 dust? May not Darwin be right in think-
 ing that apehood preceded mortal manhood? Minerals 21
 and vegetables are found, according to divine Science,
 to be the creations of erroneous thought, not of matter.
 Did man, whom God created with a word, originate 24
 in an egg? When Spirit made all, did it leave aught
 for matter to create? Ideas of Truth alone are reflected
 in the myriad manifestations of Life, and thus it is 27
 seen that man springs solely from Mind. The belief
 that matter supports life would make Life, or God,
 mortal. 30

The text, "In the day that the Lord God [Jehovah
 God] made the earth and the heavens," introduces the

1 record of a material creation which followed the spiritual,
— a creation so wholly apart from God's, that Spirit
3 ^{Material} _{inception} had no participation in it. In God's creation
ideas became productive, obedient to Mind.
There was no rain and "not a man to till the ground."
6 Mind, instead of matter, being the producer, Life was
self-sustained. Birth, decay, and death arise from the
material sense of things, not from the spiritual, for in
9 the latter Life consisteth not of the things which a man
eateth. Matter cannot change the eternal fact that
man exists because God exists. Nothing is new to the
12 infinite Mind.

In Science, Mind neither produces matter nor does
matter produce mind. No mortal mind has the might
15 ^{First evil} _{suggestion} or right or wisdom to create or to destroy.
All is under the control of the one Mind,
even God. The first statement about evil, — the first
18 suggestion of more than the one Mind, — is in the fable
of the serpent. The facts of creation, as previously re-
corded, include nothing of the kind.

21 The serpent is supposed to say, "Ye shall be as gods,"
but these gods must be evolved from materiality and be
24 ^{Material} _{personality} the very antipodes of immortal and spiritual
being. Man is the likeness of Spirit, but a
material personality is not this likeness. Therefore man,
in this allegory, is neither a lesser god nor the image and
27 likeness of the one God.

Material, erroneous belief reverses understanding and
truth. It declares mind to be in and of matter, so-called
30 mortal life to be Life, infinity to enter man's nostrils
so that matter becomes spiritual. Error begins with
corporeality as the producer instead of divine Prin-

ciple, and explains Deity through mortal and finite con- 1
ceptions.

“Behold, the man is become as one of us.” This could 3
not be the utterance of Truth or Science, for according
to the record, material man was fast degenerating and
never had been divinely conceived. 6

The condemnation of mortals to till the ground means
this, — that mortals should so improve material belief
by thought tending spiritually upward as to 9
destroy materiality. Man, created by God, ^{Mental} ^{tillage}
was given dominion over the whole earth. The notion
of a material universe is utterly opposed to the theory 12
of man as evolved from Mind. Such fundamental errors
send falsity into all human doctrines and conclusions,
and do not accord infinity to Deity. Error tills the 15
whole ground in this material theory, which is entirely a
false view, destructive to existence and happiness. Out-
side of Christian Science all is vague and hypothetical, the 18
opposite of Truth; yet this opposite, in its false view of
God and man, impudently demands a blessing.

The translators of this record of scientific creation 21
entertained a false sense of being. They believed in
the existence of matter, its propagation and
power. From that standpoint of error, they 24
could not apprehend the nature and operation of Spirit.
Hence the seeming contradiction in that Scripture, which
is so glorious in its spiritual signification. Truth has 27
but one reply to all error, — to sin, sickness, and death:
“Dust [nothingness] thou art, and unto dust [nothingness]
shalt thou return.” 30

“As in Adam [error] all die, even so in Christ [Truth]
shall all be made alive.” The mortality of man is a

1 myth, for man is immortal. The false belief that spirit is
 now submerged in matter, at some future time to be eman-
 3 ^{Mortality}
^{mythical} cipated from it, — this belief alone is mortal.
 Spirit, God, never germinates, but is “the same
 yesterday, and to-day, and forever.” If Mind, God, cre-
 6 ates error, that error must exist in the divine Mind, and
 this assumption of error would dethrone the perfection
 of Deity.

9 Is Christian Science contradictory? Is the divine
 Principle of creation misstated? Has God no Science to
 declare Mind, while matter is governed by un-
 12 ^{No truth}
^{from a}
^{material basis} erring intelligence? “There went up a mist
 from the earth.” This represents error as
 starting from an idea of good on a material basis. It
 15 supposes God and man to be manifested only through
 the corporeal senses, although the material senses can
 take no cognizance of Spirit or the spiritual idea.

18 Genesis and the Apocalypse seem more obscure than
 other portions of the Scripture, because they cannot
 possibly be interpreted from a material standpoint. To
 21 the author, they are transparent, for they contain the deep
 divinity of the Bible.

Christian Science is dawning upon a material age.

24 The great spiritual facts of being, like rays of light, shine
 Dawning of
^{Dawning of}
^{spiritual facts} in the darkness, though the darkness, com-
 prehending them not, may deny their reality.

27 The proof that the system stated in this book is Chris-
 tianly scientific resides in the good this system accom-
 plishes, for it cures on a divine demonstrable Principle
 30 which all may understand.

If mathematics should present a thousand different
 examples of one rule, the proving of one example would

authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.

The late Louis Agassiz, by his microscopic examination of a vulture's ovum, strengthens the thinker's conclusions as to the scientific theory of creation. Agassiz was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of so-called embryonic life seemed a small sun. In its history of mortality, Darwin's theory of evolution from a material basis is more consistent than most theories. Briefly, this is Darwin's theory, — that Mind produces its opposite, matter, and endues matter with power to recreate the universe, including man. Material evolution implies that the great First Cause must become material, and afterwards must either return to Mind or go down into dust and nothingness.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.

It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

Proof given
in healing

Embryonic
evolution

True theory
of the
universe

27

30

1 "The Spirit and the bride say, Come! . . . and whosoever will, let him take the water of life freely." Christian

3 ^{Scriptural perception} Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we dis-
6 cover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

9 How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen only as the clouds of corporeal sense roll away.

12 ^{The clouds dissolving} Earth has little light or joy for mortals before Life is spiritually learned. Every agony of mortal error helps error to destroy error, and so aids the apprehension 15 of immortal Truth. This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being.

18 Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, will 21 ^{Prediction of a naturalist} be changed with the progress of information."

Had the naturalist, through his tireless researches, gained the diviner side in Christian Science, — so far apart from 24 his material sense of animal growth and organization, — he would have blessed the human race more abundantly.

Natural history is richly endowed by the labors and 27 genius of great men. Modern discoveries have brought

30 ^{Methods of reproduction} to light important facts in regard to so-called embryonic life. Agassiz declares ("Methods of Study in Natural History," page 275): "Certain animals, besides the ordinary process of generation, also increase their numbers naturally and constantly by self-

division." This discovery is corroborative of the Science 1 of Mind, for this discovery shows that the multiplication of certain animals takes place apart from sexual conditions. The supposition that life germinates in eggs and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake, — a 6 blunder which will finally give place to higher theories and demonstrations.

Creatures of lower forms of organism are supposed 9 to have, as classes, three different methods of reproduction and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent 12 lore, successive generations do not begin with the *birth* of new individuals, or personalities, but with the formation 15 of the nucleus, or egg, from which one or more individuals subsequently emerge; and we must therefore look upon the simple ovum as the germ, the starting-point, of 18 the most complicated corporeal structures, including those which we call human. Here these material researches culminate in such vague hypotheses as must necessarily 21 attend false systems, which rely upon physics and are devoid of metaphysics.

In one instance a celebrated naturalist, Agassiz, dis- 24 covers the pathway leading to divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mis- 27 takes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to usurp the prerogatives of omnipotence. He absolutely 30 drops from his summit, coming down to a belief in the material origin of man, for he virtually affirms that

1 the germ of humanity is in a circumscribed and non-intelligent egg.

3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind.

6 ^{Deep-reaching interrogations} God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds.

9 Spirit cannot become matter, nor can Spirit be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends, even as it begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.

15 Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal — as beginning and ending, and with

18 ^{Stages of existence} birth, decay, and dissolution as its component stages — hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for

24 Deity.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit — the pure and holy, the immutable and immortal — can originate the impure and mortal and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses

must father these absurdities, for both the material senses 1 and their reports are unnatural, impossible, and unreal.

Either Mind produces, or it is produced. If Mind is 3 first, it cannot produce its opposite in quality and quantity, called matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind. The real producer 6

One distinguished naturalist argues that mortals spring 9 from eggs and in races. Mr. Darwin admits this, but he adds that mankind has ascended through all The ascent of species 12 the lower grades of existence. Evolution describes the gradations of human belief, but it does not acknowledge the method of divine Mind, nor see that material methods are impossible in divine Science and that 15 all Science is of God, not of man.

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, — 18 themselves composed of the simplest material elements, — by which all peculiarities of ancestry, belonging to either sex, are brought down from 21 generation to generation?" The question of the naturalist amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and 24 doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou by searching find out God?" All must be Mind, or 27 else all must be matter. Neither can produce the other. Mind is immortal; but error declares that the material seed must decay in order to propagate its species, and 30 the resulting germ is doomed to the same routine.

The ancient and hypothetical question, Which is first,

1 the egg or the bird? is answered, if the egg produces the parent. But we cannot stop here. Another question
3 ^{Causation not in matter} follows: Who or what produces the parent of the egg? That the earth was hatched from the
“egg of night” was once an accepted theory. Heathen
6 philosophy, modern geology, and all other material hypotheses deal with causation as contingent on matter and as necessarily apparent to the corporeal senses, even
9 where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual scientific facts of existence
12 include no member of this dolorous and fatal triad.

Human experience in mortal life, which starts from an egg, corresponds with that of Job, when he says, “Man
15 ^{Emergence of mortals} that is born of a woman is of few days, and full of trouble.” Mortals must emerge from this notion of material life as all-in-all. They must peck
18 open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild
21 with freedom and so be self-contradictory.

From a material source flows no remedy for sorrow, sin, and death, for the redeeming power, from the ills
24 ^{Persistence of species} they occasion, is not in egg nor in dust. The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The
27 intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal
30 mind, and that matter always surrenders its claims when the perfect and eternal Mind is understood.

Naturalists describe the origin of mortal and material

existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This clearer consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the truth of being, or health will never be universal, and harmony will never become the standard of man.

Better basis
than
embryology

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and why are his deductions generally material?

Adam was created before Eve. In this instance, it is seen that the maternal egg never brought forth Adam. Eve was formed from Adam's rib, not from a foetal ovum. Whatever theory may be adopted by general mortal thought to account for human origin, that theory is sure to become the signal for the appearance of its method in finite forms and operations. If spontaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust or from the rib of our primeval father.

You may say that mortals are formed before they think or know aught of their origin, and you may also ask how belief can affect a result which precedes the development of that belief. It can

Being is
immortal

1 only be replied, that Christian Science reveals what "eye
 2 hath not seen," — even the cause of all that exists, — for
 3 the universe, inclusive of man, is as eternal as God, who
 4 is its divine immortal Principle. There is no such thing
 5 as mortality, nor are there properly any mortal beings,
 6 because being is immortal, like Deity, — or, rather, being
 7 and Deity are inseparable.

Error is always error. It is *no thing*. Any statement
 9 of life, following from a misconception of life, is erroneous,
 10 because it is destitute of any knowledge
^{Our conscious development} of the so-called selfhood of life, destitute of
 11 any knowledge of its origin or existence. The mortal
 12 is unconscious of his foetal and infantile existence; but
 13 as he grows up into another false claim, that of self-con-
 14 scious matter, he learns to say, "I am somebody; but
 15 who made me?" Error replies, "God made you." The
 16 first effort of error has been and is to impute to God the
 17 creation of whatever is sinful and mortal; but infinite
 18 Mind sets at naught such a mistaken belief.

Jesus defined this opposite of God and His creation
 21 better than we can, when he said, "He is a liar, and the
 22 ^{Mendacity of error} father of it." Jesus also said, "Have not I
 23 chosen you twelve, and one of you is a devil?"
 24 This he said of Judas, one of Adam's race. Jesus never
 25 intimated that God made a devil, but he did say, "Ye
 26 are of your father, the devil." All these sayings were to
 27 show that mind in matter is the author of itself, and is
 28 simply a falsity and illusion.

It is the general belief that the lower animals are less
 30 ^{Ailments of animals} sickly than those possessing higher organiza-
 31 tions, especially those of the human form.
 32 This would indicate that there is less disease in propor-

tion as the force of mortal mind is less pungent or sensitive, and that health attends the absence of mortal mind. A fair conclusion from this might be, that it is the human belief, and not the divine arbitrament, which brings the physical organism under the yoke of disease. 1

An inquirer once said to the discoverer of Christian Science: "I like your explanations of truth, but I do not comprehend what you say about error." 6
This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as truth; but 12 Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind. 15

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this sham unity *man*, as if man were the offspring of both 21 Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection and set aside the proper conception of Deity, 24 when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power to sin, or that Truth confers the ability to err. Our 27 great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death. Knowing that God was the Life of man, Jesus 30 was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the be- 18
The origin of divinity

1 belief in illusion or error. That which is real, is sustained by Spirit.

3 Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to 6 ^{Genera} _{classified} possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away.

Mortal belief infolds the conditions of sin. Mortal belief dies to live again in renewed forms, only to go out 12 ^{The} _{Christian's} at last forever; for life everlasting is not to be gained by dying. Christian Science may absorb the attention of sage and philosopher, but 15 the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did the origin and the enlightenment of the race come 18 from the deep sleep which fell upon Adam? Sleep is darkness, but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions. 21 They seem to be something, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the 24 dream.

Ontology receives less attention than physiology. Why?

27 ^{Ontology} _{versus} _{physiology} Because mortal mind must waken to spiritual life before it cares to solve the problem of being, hence the author's experience; but when that awakening comes, existence will be on a new stand- 30 point.

It is related that a father plunged his infant babe, only a few hours old, into the water for several minutes, and

repeated this operation daily, until the child could remain 1 under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, 3 and learn how to develop their children properly on dry land.

Mind controls the birth-throes in the lower realms of 6 nature, where parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation ^{The curse removed} 9 has its suffering because it is a false belief. Christian Science reveals harmony as proportionately increasing as the line of creation rises towards spiritual man, — towards 12 enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, — the less pain 15 and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine 18 Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator. 21

Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of 24 Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done. 27

CHAPTER XVI

THE APOCALYPSE

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. — PSALMS.

¹ ST. JOHN writes, in the tenth chapter of his book of Revelation: —

³ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

⁹ This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense

¹² The new Evangel Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow.

When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

This angel had in his hand “a little book,” open for 1 all to read and understand. Did this same book contain the revelation of divine Science, the “right ^{Truth's} 3 foot” or dominant power of which was upon ^{volume} the sea, — upon elementary, latent error, the source of all error’s visible forms? The angel’s left foot was upon 6 the earth; that is, a secondary power was exercised upon visible error and audible sin. The “still, small voice” 9 of scientific thought reaches over continent and ocean to the globe’s remotest bound. The inaudible voice of Truth is, to the human mind, “as when a lion roareth.” It is heard in the desert and in dark places of fear. It 12 arouses the “seven thunders” of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, — made manifest in 15 the destruction of error. Then will a voice from harmony cry: “Go and take the little book. . . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in 18 thy mouth sweet as honey.” Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed 21 sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when 24 you eat the divine body of this Principle, — thus partaking of the nature, or primal elements, of Truth and Love, — do not be surprised nor discontented because you must 27 share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith 30 and hope.

The twelfth chapter of the Apocalypse, or Revela-

1 tion of St. John, has a special suggestiveness in connection with the nineteenth century. In the opening of the
3 ^{To-day's lesson} sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age.

6 *Revelation* xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve 9 stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great
12 ^{True estimate of God's messenger} miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of
15 heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again,
18 without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species of a plant in order to classify
21 it correctly. As it is with things, so is it with persons.

Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to
24 ^{Persecution} _{harmful} his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal
27 to the persecutors. Why? Because it has hid from them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he
30 taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea — igno-

rance of Truth and Love. The understanding of Truth 1 and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of 3 evil, leads to the discernment of the divine idea.

Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of 6 his more spiritual vision, St. John saw an ^{Espousals} "angel standing in the sun." The Revelator ^{supernal} beheld the spiritual idea from the mount of vision. 9 Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb 12 of Love. To John, "the bride" and "the Lamb" represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth. 15

John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human ^{Divinity and} 18 perception and understanding the Life which ^{humanity} is God. In divine revelation, material and corporeal self-hood disappear, and the spiritual idea is understood. 21

The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and ^{Spiritual} 24 divine idea. The Revelator symbolizes Spirit ^{sunlight} by the sun. The spiritual idea is clad with the radiance of spiritual Truth, and matter is put under her feet. The 27 light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent 30 from God . . . to bear witness of that Light."

John the Baptist prophesied the coming of the im-

1 maculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy
 3 ^{Spiritual idea revealed} Ghost, — divine Science. As Elias presented
 6 the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this
 9 figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The
 12 twelve tribes of Israel with all mortals, — separated by
 15 ^{Spiritual idea crowned} belief from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens
 18 of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines "unto the perfect day" as the night
 21 of materialism wanes.

Revelation xii. 2. And she being with child cried, travailing in birth, and pained to be delivered.

24 Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but re-
 27 ^{Travail and joy} membering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous.

Revelation xii. 3. And there appeared another wonder in
 30 heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord, while, to a 1
diviner sense, harmony is the real and discord the unreal. We may well be astonished at sin, sickness, and 3
death. We may well be perplexed at human ^{The dragon as a type} 6
fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions 9
of evil. But why should we stand aghast at nothingness? The great red dragon symbolizes a lie, — the belief that substance, life, and intelligence can be material. 12
This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an 15
evil mind in matter the Ten Commandments can be broken.

The Revelator lifts the veil from this embodiment of 15
all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of 18
God. The Revelator sees that old serpent, ^{The sting of the serpent} 21
whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the offspring of the spiritual idea, which is prolific in health, 24
holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the 24
dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its 27
way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers 30
to "spiritual wickedness in high places." It ^{Animal tendency} is the animal instinct in mortals, which would impel

1 them to devour each other and cast out devils through
2 Beelzebub.
3 As of old, evil still charges the spiritual idea with error's
4 own nature and methods. This malicious animal in-
5 stinct, of which the dragon is the type, incites mortals to
6 kill morally and physically even their fellow-mortals, and
7 worse still, to charge the innocent with the crime. This
8 last infirmity of sin will sink its perpetrator into a night
9 without a star.

The author is convinced that the accusations against
Jesus of Nazareth and even his crucifixion were instigated

12 ^{Malicious} _{barbary} by the criminal instinct here described. The
13 Revelator speaks of Jesus as the Lamb of God
14 and of the dragon as warring against innocence. Since Jesus
15 must have been tempted in all points, he, the immaculate,
16 met and conquered sin in every form. The brutal bar-
17 bary of his foes could emanate from no source except the
18 highest degree of human depravity. Jesus "*opened not*
his mouth." Until the majesty of Truth should be demon-
19 strated in divine Science, the spiritual idea was arraigned
20 before the tribunal of so-called mortal mind, which was
21 unloosed in order that the false claim of mind in matter
22 might uncover its own crime of defying immortal Mind.
23 From Genesis to the Apocalypse, sin, sickness, and
24 death, envy, hatred, and revenge, — all evil, — are typi-
25 ^{Doom of} _{the dragon} fied by a serpent, or animal subtlety. Jesus
26 said, quoting a line from the Psalms, "They
27 hated me without a cause." The serpent is perpetually
28 close upon the heel of harmony. From the beginning
29 to the end, the serpent pursues with hatred the spiritual
30 idea. In Genesis, this allegorical, talking serpent typi-
fies mortal mind, "more subtle than any beast of the

field." In the Apocalypse, when nearing its doom, this 1 evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe 3 for destruction. It is full of lust and hate, loathing the brightness of divine glory.

Revelation xii. 5. And she brought forth a man child, 6 who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod 9 decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and de- The conflict with purity 12 deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," 15 for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science. This immaculate idea, represented first 18 by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, 21 melting and purifying even the gold of human character. After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; 24 but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, — to be found in its divine 27 Principle.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

1 As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides
 3 ^{Spiritual} _{guidance} of human fear, — as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised
 6 joy, — so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for
 9 them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights.

12 If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess in the story of Ivanhoe, —

15 When Israel, of the Lord beloved,
 Out of the land of bondage came,
 Her fathers' God before her moved,
 18 An awful guide, in smoke and flame, —

we may also offer the prayer which concludes the same hymn, —

21 And oh, when stoops on Judah's path
 In shade and storm the frequent night,
 Be Thou, longsuffering; slow to wrath,
 24 A burning and a shining light!

Revelation xii. 7, 8. And there was war in heaven: Michael and his angels fought against the dragon; and the 27 dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

30 ^{Angelic} offices The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and

fights the holy wars. Gabriel has the more quiet task 1 of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth 3 and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence 6 has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is 9 killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and 12 Spirit.

Revelation xii. 9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiv- 15 eth the whole world: he was cast out into the earth, and his angels were cast out with him.

That false claim — that ancient belief, that old serpent 18 whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men — is pure delusion, the red dragon; and ^{Dragon cast down to earth} 21 it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words “cast unto the earth” show the dragon to be nothingness, dust 24 to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the 27 false prophets are lust and hypocrisy. These wolves in sheep’s clothing are detected and killed by innocence, the Lamb of Love. 30

Divine Science shows how the Lamb slays the wolf.

1 Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would
 3 ^{Warfare with error} establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse
 6 typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error.
 9 The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits
 12 the true warfare and then the false.

Revelation xii. 10-12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the 15 kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by 18 the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the 21 inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

24 For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty
 27 ^{Pean of jubilee} conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her 30 primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly

interprets God as divine Principle, — as Life, represented 1 by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, 3 here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

The Scripture, “Thou hast been faithful over a few 6 things, I will make thee ruler over many,” is literally fulfilled, when we are conscious of the supremacy 7 of Truth, by which the nothingness of error ^{The robe of Science} 9 is seen; and we know that the nothingness of error is in proportion to its wickedness. He that touches the hem of Christ’s robe and masters his mortal beliefs, animality, 12 and hate, rejoices in the proof of healing, — in a sweet and certain sense that God is Love. Alas for those who break faith with divine Science and fail to strangle the 15 serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the 18 drowning wave.

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has 21 made his bosom companion, comes back to him ^{Expiation by suffering} at last with accelerated force, for the devil knoweth his time is short. Here the Scriptures declare 24 that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon 27 sin’s obduracy.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which 30 brought forth the man child.

1 The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of

3 ^{Apathy to occultism} some sort, the growing occultism of this period.

6 The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, — into human indignation; for one extreme follows another.

Revelation xii. 15, 16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert — are waiting and watching for rest and drink. Give ^{Receptive hearts} them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

When God heals the sick or the sinning, they should know the great benefit which Mind has wrought. They should also know the great delusion of mortal mind, when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are

^{Hidden ways of iniquity}

not so willing to point out the evil in human thought, ¹
and expose evil's hidden mental ways of accomplishing
iniquity. ³

Why this backwardness, since exposure is necessary
to ensure the avoidance of the evil? Because people like
you better when you tell them their virtues ^{Christly} ⁶
than when you tell them their vices. It re-
quires the spirit of our blessed Master to tell a man his
faults, and so risk human displeasure for the sake of doing ⁹
right and benefiting our race. Who is telling mankind
of the foe in ambush? Is the informer one who sees the
foe? If so, listen and be wise. Escape from evil, and ¹²
designate those as unfaithful stewards who have seen the
danger and yet have given no warning.

At all times and under all circumstances, overcome ¹⁵
evil with good. Know thyself, and God will supply
the wisdom and the occasion for a victory ^{The armor} ¹⁸
over evil. Clad in the panoply of Love, ^{of divinity}
human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
divinity. ²¹

Through trope and metaphor, the Revelator, immortal
scribe of Spirit and of a true idealism, furnishes the
mirror in which mortals may see their own ^{Pure religion} ²⁴
image. In significant figures he depicts the ^{enthroned}
thoughts which he beholds in mortal mind. Thus he
rebukes the conceit of sin, and foreshadows its doom. ²⁷
With his spiritual strength, he has opened wide the gates
of glory, and illumined the night of paganism with the
sublime grandeur of divine Science, outshining sin, sorcery, ³⁰
lust, and hypocrisy. He takes away mitre and sceptre.
He enthrones pure and undefiled religion, and lifts on

1 high only those who have washed their robes white in
obedience and suffering.

3 Thus we see, in both the first and last books of the
Bible, — in Genesis and in the Apocalypse, — that sin
6 <sup>Native noth-
ingness of sin</sup> is to be Christianly and scientifically reduced
9 to its native nothingness. “Love one an-
other” (I John, iii. 23), is the most simple and profound
counsel of the inspired writer. In Science we are chil-
dren of God; but whatever is of material sense, or mor-
tal, belongs not to His children, for materiality is the
inverted image of spirituality.

12 Love fulfils the law of Christian Science, and nothing
short of this divine Principle, understood and demon-
strated, can ever furnish the vision of the
15 <sup>Fulfilment
of the Law</sup> Apocalypse, open the seven seals of error with
Truth, or uncover the myriad illusions of sin, sickness,
and death. Under the supremacy of Spirit, it will be seen
18 and acknowledged that matter must disappear.

In Revelation xxi. 1 we read: —

And I saw a new heaven and a new earth: for the first
21 heaven and the first earth were passed away; and there was
no more sea.

The Revelator had not yet passed the transitional
24 stage in human experience called death, but he already
Man's present <sup>saw a new heaven and a new earth. Through
possibilities</sup> what sense came this vision to St. John? Not
27 through the material visual organs for seeing, for optics
are inadequate to take in so wonderful a scene. Were this
new heaven and new earth terrestrial or celestial, mate-

rial or spiritual? They could not be the former, for the 1 human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet 3 beholding what the eye cannot see, — that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and 6 earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This 9 shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness. 12

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle 15 of harmony, is ever with men, and they are ^{Nearness of Deity} His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? 18 Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could 21 see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of 24 being is, and has been, possible to men in this present state of existence, — that we can become conscious, here and now, of a cessation of death, sorrow, and pain. 27 This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will 30 be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of

1 God is within you." This spiritual consciousness is therefore a present possibility.

3 The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

He writes, in Revelation xxi. 9: —

6 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, 9 the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he be-

12 ^{Vials of wrath and consolation} came conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," — the spiritual outpour-
 15 ing of bliss and glory, which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery, represented by
 18 the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured
 21 forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and
 24 heaven-bestowing.

Think of this, dear reader, for it will lift the sack-cloth from your eyes, and you will behold the soft-
 27 ^{Spiritual wedlock} winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel
 30 entertained unawares. Then thought gently whispers:

“Come hither! Arise from your false consciousness ¹ into the true sense of Love, and behold the Lamb’s wife, — Love wedded to its own spiritual idea.” Then ³ cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense. ⁶

This sacred city, described in the Apocalypse (xxi. 16) as one that “lieth foursquare” and cometh “down from God, out of heaven,” represents the light and ⁹ *The city foursquare* glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is “a city which hath foundations.” ¹² The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity, ¹⁸ and divine Science; “and the gates of it shall not be shut at all by day: for there shall be no night there.” This city is wholly spiritual, as its four sides indicate. ²¹

As the Psalmist saith, “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” It is ²⁴ indeed a city of the Spirit, fair, royal, and *divine gates* square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, ²⁷ to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, ³⁰ — the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization

1 of the Golden Shore of Love and the Peaceful Sea of Harmony.

3 This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness, —
 6 ^{Revelation's} _{pure zenith} reached St. John's vision while yet he tabernacled with mortals.

In Revelation xxi. 22, further describing this holy city,
 9 the beloved Disciple writes: —

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

12 There was no temple, — that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also
 15 ^{The shrine} _{celestial} means *body*. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt
 18 (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with "no temple [body] therein"?
 21 This kingdom of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this
 24 recognition of harmony consciously in proportion to his understanding of God.

The term Lord, as used in our version of the Old
 27 Testament, is often synonymous with Jehovah, and ex-
 28 ^{Divine sense} _{of Deity} presses the Jewish concept, not yet elevated to deific apprehension through spiritual trans-
 30 figuration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine

sense, even as the material sense of personality yields 1 to the incorporeal sense of God and man as the infinite Principle and infinite idea, — as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures 6 in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no 9 impediment to eternal bliss, — to the perfectibility of God's creation.

This spiritual, holy habitation has no boundary 12 nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the city of the Christ, the spiritual idea of God; third, our God 15 Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets 18 this great example and the great Exemplar. This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. 21 All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light 24 and glory both within and without, for all is good, and nothing can enter that city, which “defileth, . . . or maketh a lie.” 27

The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science 30 as the Bible reveals it.

In the following Psalm one word shows, though faintly,

1 the light which Christian Science throws on the Scriptures
by substituting for the corporeal sense, the incorporeal
3 or spiritual sense of Deity: —

PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

6 [LOVE] maketh me to lie down in green pastures:
[LOVE] leadeth me beside the still waters.

9 [LOVE] restoreth my soul [spiritual sense]: [LOVE] lead-
eth me in the paths of righteousness for His name's sake.

12 Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for [LOVE] is with me; [LOVE's]
rod and [LOVE's] staff they comfort me.

15 [LOVE] prepareth a table before me in the presence of
mine enemies: [LOVE] anointeth my head with oil; my cup
runneth over.

18 Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house [the consciousness]
of [LOVE] for ever.

CHAPTER XVII

GLOSSARY

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

IN Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning.

ABEL. Watchfulness; self-offering; surrendering to the creator the early fruits of experience.

ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

ADAM. Error; a falsity; the belief in “original sin,” sickness, and death; evil; the opposite of good, — of God and His creation; a curse; a belief in intelligent matter,

1 finiteness, and mortality; "dust to dust;" red sand-
2 stone; nothingness; the first god of mythology; not
3 God's man, who represents the one God and is His own
4 image and likeness; the opposite of Spirit and His crea-
5 tions; that which is not the image and likeness of good,
6 but a material belief, opposed to the one Mind, or Spirit;
7 a so-called finite mind, producing other minds, thus mak-
8 ing "gods many and lords many" (I Corinthians viii. 5);
9 a product of nothing as the mimicry of something; an
10 unreality as opposed to the great reality of spiritual ex-
11 istence and creation; a so-called man, whose origin,
12 substance, and mind are found to be the antipode of
13 God, or Spirit; an inverted image of Spirit; the image
14 and likeness of what God has not created, namely, mat-
15 ter, sin, sickness, and death; the opposer of Truth,
16 termed error; Life's counterfeit, which ultimates in
17 death; the opposite of Love, called hate; the usurper
18 of Spirit's creation, called self-creative matter; immor-
19 tality's opposite, mortality; that of which wisdom saith,
20 "Thou shalt surely die."

21 The name Adam represents the false supposition that
22 Life is not eternal, but has beginning and end; that the
23 infinite enters the finite, that intelligence passes into non-
24 intelligence, and that Soul dwells in material sense; that
25 immortal Mind results in matter, and matter in mortal
26 mind; that the one God and creator entered what He cre-
27 ated, and then disappeared in the atheism of matter.

ADVERSARY. An adversary is one who opposes, denies,
disputes, not one who constructs and sustains reality and
30 Truth. Jesus said of the devil, "He was a murderer from
the beginning, . . . he is a liar and the father of it."

This view of Satan is confirmed by the name often conferred upon him in Scripture, the “adversary.” ¹

ALMIGHTY. All-power; infinity; omnipotence. ³

ANGELS. God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, ⁶ and mortality.

ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of ⁹ Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created ¹² by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.

ASHER (Jacob’s son). Hope and faith; spiritual compensation; the ills of the flesh rebuked. ¹⁵

BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. ¹⁸

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall ²¹ of its structure.

BAPTISM. Purification by Spirit; submergence in Spirit. ²⁴

We are “willing rather to be absent from the body, and to be present with the Lord.” (II Corinthians v. 8.)

1 BELIEVING. Firmness and constancy; not a faltering
nor a blind faith, but the perception of spiritual Truth.
3 Mortal thoughts, illusion.

BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called
6 mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act.
9 Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports.

BRIDE. Purity and innocence, conceiving man in the
15 idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power.

21 BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light.
24 CANAAN (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal
27 mind a slave to the body.

CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.

Sensual and mortal beliefs; counterfeits of creation, ¹ whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being. ³

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having ⁶ wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring. ⁹

CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error.

CHURCH. The structure of Truth and Love; what- ¹² ever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the ¹⁵ dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and ¹⁸ healing the sick.

CREATOR. Spirit; Mind; intelligence; the animating divine Principle of all that is real and good; self-existent ²¹ Life, Truth, and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made and could not ²⁴ create an atom or an element the opposite of Himself.

DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out ²⁷ the designs of error; one belief preying upon another.

1 DAY. The irradiance of Life; light, the spiritual idea
of Truth and Love.

3 "And the evening and the morning were the first day."
(Genesis i. 5.) The objects of time and sense disappear
in the illumination of spiritual understanding, and Mind
6 measures time according to the good that is unfolded.
This unfolding is God's day, and "there shall be no night
there."

9 DEATH. An illusion, the lie of life in matter; the un-
real and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind
12 is immortal. The flesh, warring against Spirit; that
which frets itself free from one belief only to be fettered
by another, until every belief of life where Life is not
15 yields to eternal Life. Any material evidence of death is
false, for it contradicts the spiritual facts of being.

DEVIL. Evil; a lie; error; neither corporeality nor
18 mind; the opposite of Truth; a belief in sin, sickness,
and death; animal magnetism or hypnotism; the lust of
the flesh, which saith: "I am life and intelligence in
21 matter. There is more than one mind, for I am mind, —
a wicked mind, self-made or created by a tribal god and
put into the opposite of mind, termed matter, thence to
24 reproduce a mortal universe, including man, not after the
image and likeness of Spirit, but after its own image."

DOVE. A symbol of divine Science; purity and peace;
27 hope and faith.

DUST. Nothingness; the absence of substance, life, or
intelligence.

EARS. Not organs of the so-called corporeal senses, ¹ but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ³ ears, hear ye not?" (Mark viii. 18.)

EARTH. A sphere; a type of eternity and immortality, which are likewise without beginning or end. ⁶

To material sense, earth is matter; to spiritual sense, it is a compound idea.

ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. ⁹

"Elias truly shall first come and restore all things."
(Matthew xvii. 11.) ¹²

ERROR. See chapter on Recapitulation, page 472. ¹⁵

EUPHRATES (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the ¹⁸ place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which ²¹ is limitation; finity; the opposite of infinity.

EVE. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, ²⁴ and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started first from dust, second from a rib, and ²⁷ third from an egg.

1 EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

3 EYES. Spiritual discernment, — not material but mental.

6 Jesus said, thinking of the outward vision, “Having eyes, see ye not?” (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

12 FEAR. Heat; inflammation; anxiety; ignorance; error; desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man.

15 FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

18 FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

21 GAD (Jacob’s son). Science; spiritual being understood; haste towards harmony.

24 GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love.

GHOST. An illusion; a belief that mind is outlined 1 and limited; a supposition that spirit is finite.

GIHON (river). The rights of woman acknowledged 3 morally, civilly, and socially.

GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; 6 Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.

GODS. Mythology; a belief that life, substance, and 9 intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a 12 material sense, existing in brain, nerve, matter; supposi-
tious minds, or souls, going in and out of matter, erring and mortal; the serpents of error, which say, "Ye shall 15 be as gods."

God is one God, infinite and perfect, and cannot be-
come finite and imperfect. 18

GOOD. God; Spirit; omnipotence; omniscience; om-
nipresence; omni-action.

HAM (Noah's son). Corporeal belief; sensuality; 21 slavery; tyranny.

HEART. Mortal feelings, motives, affections, joys, and
sorrows. 24

HEAVEN. Harmony; the reign of Spirit; government
by divine Principle; spirituality; bliss; the atmosphere
of Soul. 27

1 HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which
3 "worketh abomination or maketh a lie."

6 HIDDEKEL (river). Divine Science understood and acknowledged.

HOLY GHOST. Divine Science; the development of eternal Life, Truth, and Love.

9 I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

12 There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they
15 are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that
18 life, substance, and intelligence are both mental and material.

21 I AM. God; incorporeal and eternal Mind; divine Principle; the only Ego.

IN. A term obsolete in Science if used with reference to Spirit, or Deity.

24 INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious nor limited.

See chapter on Recapitulation, page 469.

ISSACHAR (Jacob's son). A corporeal belief; the 1
offspring of error; envy; hatred; selfishness; self-will;
lust. 3

JACOB. A corporeal mortal embracing duplicity, re-
pentance, sensualism. Inspiration; the revelation of
Science, in which the so-called material senses yield to 6
the spiritual sense of Life and Love.

JAPHET (Noah's son). A type of spiritual peace, flow-
ing from the understanding that God is the divine Prin- 9
ciple of all existence, and that man is His idea, the child
of His care.

JERUSALEM. Mortal belief and knowledge obtained 12
from the five corporeal senses; the pride of power and
the power of pride; sensuality; envy; oppression; tyr-
anny. Home, heaven. 15

JESUS. The highest human corporeal concept of the
divine idea, rebuking and destroying error and bringing
to light man's immortality. 18

JOSEPH. A corporeal mortal; a higher sense of Truth
rebuking mortal belief, or error, and showing the immor-
tality and supremacy of Truth; pure affection blessing 21
its enemies.

JUDAH. A corporeal material belief progressing and
disappearing; the spiritual understanding of God and 24
man appearing.

1 KINGDOM OF HEAVEN. The reign of harmony in divine
Science; the realm of unerring, eternal, and omnipotent
3 Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human
6 theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

9 LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

LEVI (Jacob's son). A corporeal and sensual belief;
12 mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

LIFE. See chapter on Recapitulation, page 468.

15 LORD. In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word *kurios* almost always
18 has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

LORD GOD. Jehovah.

21 This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the
24 spiritual sense of God and of infinity is disappearing from the recorder's thought, — when the true scientific statements of the Scriptures become clouded through a

physical sense of God as finite and corporeal. From this 1 follow idolatry and mythology, — belief in many gods, or material intelligences, as the opposite of the one Spirit, 3 or intelligence, named Elohim, or God.

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of 6 Mind.

MATTER. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life 9 in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of 12 Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief. 15

MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, 18 of whom man is the full and perfect expression; Deity, which outlines but is not outlined.

MIRACLE. That which is divinely natural, but must 21 be learned humanly; a phenomenon of Science.

MORNING. Light; symbol of Truth; revelation and progress. 24

MORTAL MIND. Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief 27

1 that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of 3 matter; the opposite of Spirit, and therefore the opposite of God, or good; the belief that life has a beginning and therefore an end; the belief that man is the offspring 6 of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor 9 can be recognized by the spiritual sense; sin; sickness; death.

MOSES. A corporeal mortal; moral courage; a type 12 of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice 15 demands penalties under the law.

MOTHER. God; divine and eternal Principle; Life, Truth, and Love.

18 NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.

21 NIGHT. Darkness; doubt; fear.

NOAH. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all 24 that is spiritual.

OIL. Consecration; charity; gentleness; prayer; heavenly inspiration.

27 PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy.

PISON (river). The love of the good and beautiful, and 1
their immortality.

PRINCIPLE. See chapter on Recapitulation, page 465. 3

PROPHET. A spiritual seer; disappearance of mate-
rial sense before the conscious facts of spiritual Truth.

PURSE. Laying up treasures in matter; error. 6

RED DRAGON. Error; fear; inflammation; sensuality;
subtlety; animal magnetism; envy; revenge.

RESURRECTION. Spiritualization of thought; a new 9
and higher idea of immortality, or spiritual existence;
material belief yielding to spiritual understanding.

REUBEN (Jacob's son). Corporeality; sensuality; de- 12
lusion; mortality; error.

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course 15
of Truth; but muddy, foaming, and dashing, it is a type
of error.

ROCK. Spiritual foundation; Truth. Coldness and 18
stubbornness.

SALVATION. Life, Truth, and Love understood and
demonstrated as supreme over all; sin, sickness, and 21
death destroyed.

SEAL. The signet of error revealed by Truth.

1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew).
Subtlety; a lie; the opposite of Truth, named error;
3 the first statement of mythology and idolatry; the belief
in more than one God; animal magnetism; the first lie
of limitation; finity; the first claim that there is an oppo-
6 site of Spirit, or good, termed matter, or evil; the first
delusion that error exists as fact; the first claim that sin,
sickness, and death are the realities of life. The first
9 audible claim that God was not omnipotent and that
there was another power, named *evil*, which was as real
and eternal as God, good.

12 SHEEP. Innocence; inoffensiveness; those who follow
their leader.

SHEM (Noah's son). A corporeal mortal; kindly affec-
15 tion; love rebuking error; reproof of sensualism.

SON. The Son of God, the Messiah or Christ. The
son of man, the offspring of the flesh. "Son of a year."

18 SOULS. See chapter on Recapitulation, page 466.

SPIRIT. Divine substance; Mind; divine Principle;
all that is good; God; that only which is perfect, ever-
21 lasting, omnipresent, omnipotent, infinite.

SPIRITS. Mortal beliefs; corporeality; evil minds;
supposed intelligences, or gods; the opposites of God;
24 errors; hallucinations. (See page 466.)

SUBSTANCE. See chapter on Recapitulation, page
468.

SUN. The symbol of Soul governing man, — of 1
Truth, Life, and Love.

SWORD. The idea of Truth; justice. Revenge; 3
anger.

TARES. Mortality; error; sin; sickness; disease; 6
death.

TEMPLE. Body; the idea of Life, substance, and in-
telligence; the superstructure of Truth; the shrine of
Love; a material superstructure, where mortals congre- 9
gate for worship.

THUMMIM. Perfection; the eternal demand of divine
Science. 12

The Urim and Thummim, which were to be on Aaron's
breast when he went before Jehovah, were holiness and
purification of thought and deed, which alone can fit us 15
for the office of spiritual teaching.

TIME. Mortal measurements; limits, in which are
summed up all human acts, thoughts, beliefs, opinions, 18
knowledge; matter; error; that which begins before,
and continues after, what is termed death, until the mortal
disappears and spiritual perfection appears. 21

TITHE. Contribution; tenth part; homage; gratitude.
A sacrifice to the gods.

UNCLEANLINESS. Impure thoughts; error; sin; dirt. 24

UNGODLINESS. Opposition to the divine Principle and
its spiritual idea.

1 UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

3 Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as 6 the All-in-all, forever near.

Paul saw in Athens an altar dedicated "to the unknown God." Referring to it, he said to the Athenians: "Whom 9 therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 23.)

URIM. Light.

12 The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the 15 illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit 18 preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

21 "Though I walk through the valley of the shadow of death, I will fear no evil." (Psalm xxiii. 4.)

Though the way is dark in mortal sense, divine Life 24 and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud 27 and blossom as the rose.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token

of reverence and submission and in accordance with 1
Pharisaical notions.

The Judaic religion consisted mostly of rites and cere- 3
monies. The motives and affections of a man were of
little value, if only he appeared unto men to fast. The
great Nazarene, as meek as he was mighty, rebuked the 6
hypocrisy, which offered long petitions for blessings upon
material methods, but cloaked the crime, latent in thought,
which was ready to spring into action and crucify God's 9
anointed. The martyrdom of Jesus was the culminating
sin of Pharisaism. It rent the veil of the temple. It re-
vealed the false foundations and superstructures of super- 12
ficial religion, tore from bigotry and superstition their
coverings, and opened the sepulchre with divine Science,
— immortality and Love. 15

WILDERNESS. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense 18
unfolds the great facts of existence.

WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God. 21

“For this is the will of God.” (I Thessalonians
iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong- 24
doer; hence it should not be confounded with the term
as applied to Mind or to one of God's qualities.

WIND. That which indicates the might of omnipo- 27
tence and the movements of God's spiritual government,
encompassing all things. Destruction; anger; mortal
passions. 30

1 The Greek word for *wind* (*pneuma*) is used also for
2 *spirit*, as in the passage in John's Gospel, the third chap-
3 ter, where we read: "The wind [*pneuma*] bloweth where
4 it listeth. . . . So is every one that is born of the Spirit
5 [*pneuma*]." Here the original word is the same in both
6 cases, yet it has received different translations, as in other
7 passages in this same chapter and elsewhere in the New
8 Testament. This shows how our Master had constantly
9 to employ words of material significance in order to unfold
10 spiritual thoughts. In the record of Jesus' supposed
11 death, we read: "He bowed his head, and gave up the
12 ghost;" but this word *ghost* is *pneuma*. It might be trans-
13 lated *wind* or *air*, and the phrase is equivalent to our
14 common statement, "He breathed his last." What
15 Jesus gave up was indeed air, an etherealized form of
matter, for never did he give up Spirit, or Soul.

18 WINE. Inspiration; understanding. Error; fornica-
tion; temptation; passion.

YEAR. A solar measurement of time; mortality;
space for repentance.

21 "One day is with the Lord as a thousand years."
(II Peter iii. 8.)

24 One moment of divine consciousness, or the spiritual
understanding of Life and Love, is a foretaste of eternity.
This exalted view, obtained and retained when the Sci-
27 encence of being is understood, would bridge over with life
discerned spiritually the interval of death, and man
would be in the full consciousness of his immortality and
30 eternal harmony, where sin, sickness, and death are un-
known. Time is a mortal thought, the divisor of which

is the solar year. Eternity is God's measurement of Soul- 1
filled years.

YOU. As applied to corporeality, a mortal; finity. 3

ZEAL. The reflected animation of Life, Truth, and
Love. Blind enthusiasm; mortal will.

ZION. Spiritual foundation and superstructure; in- 6
spiration; spiritual strength. Emptiness; unfaithful-
ness; desolation..

CHAPTER XVIII

FRUITAGE

Wherefore by their fruits ye shall know them. — JESUS.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. — PAUL.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. — SOLOMON'S SONG.

THOUSANDS of letters could be presented in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book.

For the assurance and encouragement of the reader, a few of these letters are here republished from THE CHRISTIAN SCIENCE JOURNAL and CHRISTIAN SCIENCE SENTRY. The originals are in the possession of the Editor, who can authenticate the testimonials which follow.

RHEUMATISM HEALED

I was a great sufferer from a serious form of rheumatic trouble, my hands being affected to such an extent that it was impossible for me even to dress without assistance. The trouble finally reached the knees, and I became very lame and had to be assisted in and out of bed. I went to the different health resorts for the benefit I hoped to derive from the baths and waters that were prescribed by

physicians, but found no permanent relief. I was placed under an X-ray examination, and was told that the joints were becoming ossified. I then consulted a celebrated specialist, who after a thorough examination said my condition would continue to grow worse and that I would become completely helpless.

At that time a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned me. I read it more from curiosity than with the thought of any physical benefit. As the truth was unfolded to me, I realized that the mental condition was what needed correcting, and that the Spirit of truth which inspired this book was my physician. My healing is complete, and the liberation in thought is manifest in a life of active usefulness rather than the bondage of helpless invalidism and suffering. I owe to our beloved Leader, Mrs. Eddy, gratitude which words cannot express. Her revelation of the practical rather than the merely theoretical application of Jesus' words, "Ye shall know the truth, and the truth shall make you free," proved to be my redeemer. I did not even have to apply to a practitioner, but am most grateful for the helpful words of loving friends. — E. B. B., Pasadena, Cal.

ASTIGMATISM AND HERNIA HEALED

It is nearly five years since I bought my first copy of Science and Health, the reading of which cured me of chronic constipation, nervous headache, astigmatism, and hernia, in less than four months.

Where would I be now, had not this blessed truth been brought to me by much persuasion of a very dear friend?

I certainly should have been deep in the slough of despond, if not in the grave. Am I truly thankful for all the good that has come to me and mine? I try to let my works testify of that; but to those whom I do not meet in person, I can truly say, Yes; I am indeed more thankful than words can express for the glorious healing that has come to me, both physical, mental, and moral, and I also convey herein, my song of gratitude to the dear Leader who has through her fidelity to Truth enabled me to touch at least the hem of Christ's garment. — B. S. J., Sioux City, Iowa.

SUBSTANCE OF LUNGS RESTORED

It was about fifteen years ago that Christian Science first came to my notice. At that time I had been a chronic invalid for a good many years. I had acute bowel trouble, bronchitis, and a number of other troubles. One physician had told me that my lungs were like wet paper, ready to tear at any time, and I was filled with fear, as my mother, two brothers, and a sister had been victims of consumption. I tried many physicians and every material remedy that promised help, but no help came until I found a copy of Mrs. Eddy's book, Science and Health. The book was placed in my hands by one who did not then appreciate it, and I was told that it would be hard for me to understand it. I commenced reading it with this thought, but I caught beautiful glimpses of Truth, which took away my fear and healed me of all those diseases, and they have never returned.

I would also like to tell how I was healed of a sprained

ankle. The accident occurred in the morning, and all that day and during the night I gave myself Christian Science treatment, as best I could. The next morning it seemed to be no better, being very sore, badly swollen, and much discolored. Feeling that I had done all I could, I decided to stop thinking about it. I took my copy of Science and Health and began reading. Very soon I became so absorbed in the book that I forgot all about my ankle; it went entirely out of my thought, for I had a glimpse of all God's creation as spiritual, and for the time being lost sight of my material selfhood. After two hours I laid the book down and walked into another room. When next I thought of my ankle, I found it was not hurting me. The swelling had gone down, the black and blue appearance had nearly vanished, and it was perfectly well. It was healed while I was "absent from the body" and "present with the Lord." This experience was worth a great deal to me, for it showed me how the healing is done. — C. H., Portland, Ore.

FIBROID TUMOR HEALED IN A FEW DAYS

My gratitude for Christian Science is boundless. I was afflicted with a fibroid tumor which weighed not less than fifty pounds, attended by a continuous hemorrhage for eleven years. The tumor was a growth of eighteen years.

I lived in Fort Worth, Tex., and I had never heard of Christian Science before leaving there for Chicago in the year 1887. I had tried to live near to God, and I feel sure He guided me in all my steps to this healing and saving truth. After being there several weeks

I received letters from a Texas lady who had herself been healed, and who wrote urging me to try Christian Science.

Changing my boarding-place, I met a lady who owned a copy of Science and Health, and in speaking to her of having seen the book, she informed me she had one, and she got it and told me I could read it. The revelation was marvellous and brought a great spiritual awakening. This awakened sense never left me, and one day when walking alone it came to me very suddenly that I was healed, and I walked the faster declaring every step that I was healed. When I reached my boarding-place, I found my hostess and told her I was healed. She looked the picture of amazement. The tumor began to disappear at once, the hemorrhage ceased, and perfect strength was manifest.

There was no joy ever greater than mine for this Christ-cure, for I was very weary and heavy laden. I thought very little of either sleeping or eating, and my heart was filled with gratitude, since I knew I had touched the hem of his garment.

I must add that the reading of Science and Health, and that alone, healed me, and it was the second copy I ever saw. — S. L., Fort Worth, Tex.

SPINAL TROUBLE AND INDIGESTION HEALED

For many years I have relied wholly upon Christian Science for healing; and I am glad to acknowledge the spiritual help and many other benefits received from following its teachings. I have great cause to be grateful to God and to our revered Leader, Mrs. Eddy, for these blessings, which her discovery and love for

humanity made possible. I had read but a few pages in our textbook, "Science and Health with Key to the Scriptures," when I saw that it was the truth, and that it contained something I had thought could never be found in this existence. Proofs of healing came immediately, and I was able to do much useful work without a sense of burden or fatigue.

As time went on I learned the nothingness of discouragement, and understood in a measure that God is my Life and that all action is in divine Mind. I was healed of spinal trouble; and nervousness and weakness faded away and were replaced by health and strength. A larger sense of joy and gratitude did much towards overcoming indigestion, which had caused suffering for a number of years. A sprained ankle was cured in a few hours by applying what I understood of Christian Science, and by holding steadfastly to the statement our Leader makes on page 384 of Science and Health, that "God never punishes man for doing right, for honest labor, or for deeds of kindness." The following day I walked two miles with no sense of discomfort. Beliefs of heredity and lack have been overcome, and self-will, self-love, and pride are less in evidence. — Miss G. W., Brookline, Mass.

A CASE OF MENTAL SURGERY

I have felt for some time I should give my experience in mental surgery. In May, 1902, going home for lunch, on a bicycle, and while riding down a hill at a rapid gait, I was thrown from the wheel, and falling on my left side with my arm under my head, the bone was broken about half-way between the shoulder and

elbow. While the pain was intense, I lay still in the dust, declaring the truth and denying that there could be a break or accident in the realm of divine Love, until a gentleman came to assist me, saying, he thought I had been stunned. I was only two and a half blocks from home, so I mounted my wheel again and managed to reach it. On arriving there I lay down and asked my little boy to bring me our text-book. He immediately brought Science and Health, which I read for about ten minutes, when all pain left.

I said nothing to my family of the accident, but attended to some duties and was about half an hour late in returning to the office, this being my only loss of time from work. My friends claimed that the arm had not been broken, as it would have been impossible for me to continue my work without having it set, and carrying it in a sling until the bone knit together. Their insistence almost persuaded me that I might have been mistaken, until one of my friends invited me to visit a physician's office where they were experimenting with an X-ray machine. The physician was asked to examine my left arm to see if it differed from the ordinary. On looking through it, he said, "Yes, it has been broken, but whoever set it made a perfect job of it, and you will never have any further trouble from that break." My friend then asked the doctor to show how he could tell where the break had been. The doctor pointed out the place as being slightly thicker at that part, like a piece of steel that had been welded. This was the first of several cases of mental surgery that have come under my notice, and it made a deep impression on me.

For the benefit of others who may have something similar to meet, I will say that I have overcome almost constant attacks of sick headaches, extending back to my earliest recollection. — L. C. S., Salt Lake City, Utah.

CATARACT QUICKLY CURED

I wish to add my testimony to those of others, and hope that it may be the means of bringing some poor sufferer to health, to happiness, and to God. I was healed through simply reading this wonderful book, Science and Health. I had been troubled periodically for many years with sore eyes, and had been to many doctors, who called the disease iritis and cataract. They told me that my eyes would always give me trouble, and that I would eventually lose my sight if I remained in an office, and advised me to go under an operation. Later on I had to wear glasses at my work, also out of doors as I could not bear the winds, and my eyes were gradually becoming worse. I could not read for longer than a few minutes at a time, otherwise they would smart severely. I had to rest my eyes each evening to enable me to use them the next day; in fact gas-light was getting unbearable because of the pain, and I made home miserable. A dear brother told me about Christian Science, and said that if I would read Science and Health it would help me. He procured for me the loan of the book. The first night I read it, it so interested me I quite forgot all about my eyes until my wife remarked that it was eleven o'clock. I found that I had been reading this book for nearly four hours, and I remarked immediately after, "I believe my eyes are cured," which was really

the case. The next day, on looking at my eyes, my wife noticed that the cataract had disappeared. I put away my outdoor glasses, which I have not required since, and through the understanding gained by studying Christian Science I have been able to do away with my indoor glasses also, and have had no return of pain in my eyes since. This is now a year and a half ago. — G. F. S., Liverpool, England.

VALVULAR HEART DISEASE HEALED

Fourteen years ago my heart awoke to gratitude to God and the dear Leader at the same time. After a patient and persistent effort of three months' duration, to procure a copy of Science and Health (during which time I had visited every bookstore, and many of the second-hand bookstores in the city of St. Paul), and had failed to find it, I at last remembered that the stranger who told me I might be healed, had mentioned a name, and McVicker's Theatre Building in Chicago as being in some way connected with the work. I sent there for information regarding a book called Health and Science, and the return mail brought me the book, Science and Health, and in it I at once found sure promise of deliverance from valvular heart disease, with all the accompaniments, such as extreme nervousness, weakness, dyspepsia, and insomnia. I had suffered from these all my life, finding no permanent relief, even, in material remedies, and no hope of cure at any time. Only those who have been held in such bondage and have been liberated by the same means, can know the eager joy of the first perusal of that wonderful book.

Half a day's reading convinced me that I had found the way to holiness and health. I read on, thinking only of the spiritual enlightenment, content to wait until I should be led to some person who would heal me; but old things had passed away, and all things had become new. I was completely healed before I had met a Scientist, or one who knew anything about Christian Science, and before I had read a line of any other Christian Science literature except one leaf of a tract; so it is absolutely certain that the healing was entirely impersonal, as was also the teaching, which enabled me to begin at once demonstrating the power of Truth to destroy all forms of error. — E. J. W., North Yakima, Wash.

THE TRUE PHYSICIAN FOUND

It is with a deep sense of gratitude that I send the particulars of my healing through Christian Science. While visiting friends in the southwestern part of Ontario, about three years ago, my attention was called to Christian Science and the wonderful healing it was doing. I had lived in New York for twenty-five years, but had never heard of Christian Science before, to my recollection.

Up to that time, for seventeen years, I had suffered with indigestion and gastritis in the worst form, often being overcome from a seeming pressure against the heart. I had asthma for four years, also had worn glasses for four years. It seemed to me that I had swallowed every known medicine to relieve my indigestion, but they only gave me temporary benefit. I purchased a copy of *Science and Health*, and simply from the reading of that

grand book I was completely healed of all my physical ailments in two weeks' time. I have used no medicine from that day to this, and with God's help, and the wonderful light revealed to me through the reading of Mrs. Eddy's book, I never expect to again. I used to smoke eight or ten cigars a day, and also took an occasional drink, but the desire for these has gone, — I feel forever. I travel on the road, and am constantly being invited to indulge, but it is no effort to abstain, and in many instances I find that my refusal helps others.

While I fully appreciate the release from my physical troubles, this pales into insignificance in comparison with the spiritual uplifting Christian Science has brought me. I had not been inside a church for more than ten years, to attend regular services, until I entered a Christian Science church. What I saw and realized there, seemed so genuine that I loved Christian Science from the very start. I have never taken a treatment, — every inch of the way has been through study and practical demonstration, and I know that all can do the same thing if they will try.

Since I have been in Science I have overcome a case of ulcerated tooth in one night through the reading of Science and Health; also a severe attack of grip in thirty-six hours by obeying the Scripture saying, "Physician, heal thyself." — B. H. N., New York, N. Y.

CANCER AND CONSUMPTION HEALED

I was a great sufferer for many years from internal cancer and consumption. I was treated by the best of

physicians in New York, Minneapolis, and Duluth, and was finally given up as incurable, when I heard of Christian Science. A neighbor who had been healed of consumption, kindly loaned me *Science and Health* by Mrs. Eddy, which I read and became interested in. In three months' time, I was healed, the truth conveyed to me by this book being the healer, and not only of these diseases, but I was made whole mentally as well. I have not been in bed one day since, or rather in eleven years. I have had many good demonstrations during this time, have passed through many a "fiery trial," but this blessed truth has caused me to stand, at times seemingly alone, and God was with me.

I will mention a demonstration of painless childbirth which I have had since coming to Idaho. Perhaps it may help some sister who is looking through the *Journal* for a demonstration of this kind, as I was before my baby came. Good help being scarce here, I did my housework up to the time I was confined, and was in perfect health. I awoke my husband one morning at five o'clock, and at half past five baby was born, no one being present but my husband and myself. It was quite a surprise to the rest of the family to see me sitting by the fire with a new baby on my lap. My son got the breakfast, of which I ate heartily; at noon I joined the family in the dining-room. I was out on the porch the second day, around the yard the third day, and have been perfectly well ever since, which has been now over three years. To one who had previously passed through agony untold, with a physician in attendance, this seemed wonderful. I hope this will interest some one who is seeking the truth, and I wish to express my sincere love for our beloved

Leader, who has given us the "Key to the Scriptures." —
E. C. C., Lewiston, Idaho.

A REMARKABLE CASE

Nine years ago my only child was hovering between life and death. Some of the best physicians in Boston had pronounced his case incurable, saying that if he lived he would always be an invalid and a cripple. One of the diseases was gastric catarrh. He was allowed to eat but very few things, and even after taking every precaution, he suffered to the extent that he would lie in spasms for half a day. He also had rickets; physicians saying that there was not a natural bone in his body.

It was while he was in what seemed to be his greatest agony, and when I was in the darkest despair, that I first heard of Christian Science. The bearer of the joyful tidings could only tell me to come and hear of the wonderful things that Christian Science was doing. I accepted the invitation, for I was willing to try anything to save my child, and the following Friday evening I attended my first meeting, which was in The Mother Church of Christ, Scientist. Long before the service began every seat was filled, which was amazing to me, being an ordinary weekly meeting, and that night I realized from the testimonies given that Christian Science was the religion for which I had been searching for years. The next day I went to find a practitioner, but was unable to get the one who had been recommended, he being too busy. On my way home I thought of some of the testimonies which I had heard the night before, — of people being

healed by simply reading Science and Health. I resolved at once to borrow a copy, and not dreaming of the sacrifice that my friend would make by conferring such a favor, I went and asked her for a loan of Science and Health. I never saw any one part so reluctantly with a book as my friend did with her copy of the textbook.

I read it silently and audibly, day and night, in my home, and although I could not seem to understand it, yet the healing commenced to take place at once. The little mouth which had been twisted by spasms grew natural and the child was soon able to be up, playing and romping about the house as any child should. About this time we decided to move to the far West.

I was young in Science at the time, and my husband greatly feared that the journey would cause a relapse for the child, but instead, he continued to improve. I constantly read the Bible, Science and Health, and Miscellaneous Writings, the two weeks we traveled, and we were the only ones in our car who, throughout the journey, did not get train sick. The child's limbs grew perfectly straight, he ate anything he wanted, and for years he has been a natural, healthy child in every way. He has passed through some of the worst forms of contagion untouched and unharmed.

I had been reading Science and Health several months, before I gave any thought to myself and my numerous complaints. I had never been very strong, and some of my ailments were supposed to be hereditary and chronic, hence I dragged through many tedious years with a belief in medical laws and hereditary laws resting upon me.

Just before I commenced reading Science and Health I spent a half day in having my eyes examined by one of the leading oculists in Boston. His verdict was that my eyes were in a dreadful condition, and that I would always need to wear glasses. In the meantime I commenced to read Science and Health, and when I thought of my eyes, I had no need for glasses. The years that I have been in Science I have used my eyes incessantly, night as well as day, doing all kinds of trying work and without requiring the aid of glasses. I was healed of all my complaints whilst seeking the truth for my child, and many of them have never returned. Those that appeared simply came to the surface to be destroyed. Teeth have been restored and facial blemishes removed, unconsciously, simply by reading Science and Health. All of this is, however, nothing to compare with the spiritual uplifting which I have received, and I have everything to be thankful for. — M. T. W., Los Angeles, Cal.

INTENSE SUFFERING OVERCOME

For about five years I was afflicted with sciatic rheumatism, in such a severe form that my body was drawn out of shape. When able to be around, I walked with the assistance of a cane. The attacks were periodical, recurring every few months; any exposure to rain or dampness would bring one. At one time I was in bed eleven weeks, suffering intensely all the time except when relieved by hypodermic injections. When I had these attacks, my regular physician was always in attendance. My daughter consulted another physician, who said there

would have to be an operation which would include the exposing and scraping of the sciatic nerve. There was also another physician who, knowing of the case, examined my heart and claimed that it was weak and that I was liable to pass on at any time from heart trouble.

After suffering three years I heard of Christian Science, but did not avail myself of it for two years, when I decided to give up all other means and rely wholly upon it. It was not convenient to call a practitioner, so I took Science and Health and applied its teachings as best I could. In three days the trouble completely left me and there has never been the slightest return. My health has been good ever since, and I am at present in perfect physical health. I have been benefited in every way by Christian Science, physically, mentally, and spiritually, and would not be without my understanding of it for anything. — Mrs. E. A. K., Billings, Mont.

HEALED OF RHEUMATISM AND BRIGHT'S DISEASE

I am very thankful to God for what He has done for me. I was suddenly left alone, with many troubles and trials, and I took up the study of the Bible. I was trying to understand it, prior to joining some church, as it seemed to me this would be expected. I had attended all sorts of churches from my childhood up, but never could find any that met my need. As time passed on, my condition became very alarming. Sciatic rheumatism, that had troubled me for some years, became so severe I could scarcely do anything.

Then there appeared some complications, so distressing that I was unable to walk far, and had to sit down frequently by the way. I thought I had Bright's disease, — such excruciating pains, no tongue could tell my sufferings. With all these things upon me, death seemed very near. I had never joined any church, and I thought it now too late, as I would have to wait six months on probation, and I would be dead before that.

About this time I made some inquiries of my sister in reference to Christian Science, as she had already turned to that faith, and I soon found that it was just what I had been looking for. I saw at once that it declared the truth and nothing but the truth. I commenced reading Science and Health, also the New Testament. I wanted to find out what Jesus said, as I did not expect then to live long. I did not go to the meetings, nor did I read Science and Health to be cured, — not thinking of that, — but to be saved from an everlasting hell hereafter. My sister urged me to have a practitioner, but I kept on reading, and praying to God in silence, and what happened? Where had the diseases gone? I persisted in reading Science and Health, together with the Bible, with the knowledge that God as revealed by Christ Jesus can do everything, that He made everything that was made, that He can and does heal the afflicted. He has healed me, thanks to His most holy name. — G. J. H., Charles-ton, Ill.

GRATEFUL FOR MANY BLESSINGS

In the year 1901, Christian Science found me a hopeless invalid. I had suffered for seven years previous with a very painful back, the result of an operation. I could

get no rest or sleep at night, as I could not lie down, but had to sit propped in a chair with pillows around me. Only those who have suffered as I did can know the full misery of it. I had come to the end of material means and never hoped to get well. One day, however, while out walking, it was my good fortune to come to a Christian Scientist's house, and there the teaching was explained to me. I was advised to buy *Science and Health*, which I did, and the study of this book has healed my back entirely. Christian Science has also cured me of long-standing catarrh of the throat, and neuralgia with which I had been afflicted from childhood. Before coming into Science I had doctored with three of the best physicians in Seattle, but none could give me relief.

I am no longer a sufferer, but rejoice exceedingly in Christian Science. God's promise has been fulfilled to me, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." — E. O., Georgetown, Wash.

FREED FROM NEURASTHENIC AND OTHER TROUBLES

Christian Science found in me a minister's son who had failed to profit by continuous teaching in the old thought. Some years ago I was pronounced by a professor of *materia medica*, whose works are in general use, a neurasthenic. I had been in this condition more or less for eight years, and up to two years ago, when Christian Science was first brought to my attention (thanks to Almighty God) through a kind friend, I was almost constantly taking medicine and had in all eleven physicians who undoubtedly did their best, but without avail, not

withstanding almost all known drugs were prescribed, and further I had tried very many patent medicines. I was also put through forms of hygienic treatment and other things that offered inducements. At the time of coming into Science I was taking three times daily forty minims of cod-liver oil and three of creosote, also three drops of Fowler's solution of arsenic, and on the month or so previous had bought eighteen dollars' worth of patent medicine. I was restricted to the simplest means of diet, — all stews, fries, sweets, berries, and tomatoes I had not touched for two years.

I started to read Science and Health, and before I had half finished the book once I was eating everything that any one does. I read the book eleven times straight ahead and many times skipping about. The book has done the work and I am a well man. — C. E. M., Philadelphia, Pa.

MANY ILLS OVERCOME

I have received much help, spiritually and physically, through Christian Science. I had what the doctors diagnosed as muscular rheumatism, dropsy, and constipation of thirty years' standing. A dear friend whom I had known as an invalid had been healed by Christian Science and advised me to read Science and Health. I did so, having a desire to know the truth. One of my troubles was that I could not sleep. I began reading the Bible and the Christian Science textbook, and troubles of every kind disappeared before I had read Science and Health through. The thought came, What about the old remedies? but truth prevailed, and I took all the

material remedies I had and threw them away. That was seven years ago, and I have not had any use for them since. My husband was healed of the tobacco habit of fifty years' standing, also of kidney trouble, by reading Science and Health. I have not words to express the gratitude I feel to-day for the many blessings that have come to our home. — Mrs. M. K. O., Seattle, Wash.

A HELPFUL HEALING

I became interested in Christian Science about eleven years ago, and was healed of neuralgia of the stomach, from which I had suffered from a child. As I grew older, the spells became more frequent and more severe; the only relief physicians could give me was by hypodermic injections of morphine. Finally, after each spell, I would be prostrated for a day or two with the after-effect of the morphine. I was entirely healed of this trouble through the study of Science and Health. I think I never realized what fear meant until I began to try and put into practice my understanding of Christian Science for my children. I have proved, however, many times, that fear can neither help nor hinder in our demonstration of truth. The first time I realized this was in the overcoming of a severe case of croup for my little boy. I was awakened one night by the sound that seems to bring terror to every mother's heart, and found the little fellow sitting up in bed, gasping for breath. I got up, took him in my arms, and went into the next room. My first thought was, "O if only there was another Christian Scientist in town!" But there was not, and the work must be done and done quickly. I tried

to treat him, but was so frightened I could not think; so I picked up Science and Health, which lay on the table beside me, and began reading aloud. I had read but a few lines when these words came to me as though a voice spoke, "The word of God is quick, and powerful, and sharper than any two-edged sword." Almost immediately after, the little one said, "Mamma, sing 'Shepherd,'" — our Leader's hymn, that both the big and the little children love. I began singing, and commencing with the second line, the little voice joined me. I shall never forget the feeling of joy and peace that came over me, when I realized how quickly God's word, through Science and Health and the beautiful hymn, had accomplished the healing work. This is only one of many instances in which the power of God's word to heal has been demonstrated in our home. — A. J. G., Riverside, Cal.

RELIEF FROM MANY ILLS

Paul said, "Be ye transformed by the renewing of your mind." In my own case deafness has been overcome by an enlarged understanding of God's word, as explained by Mrs. Eddy in Science and Health. Many times I have been enabled to turn to God, to know it was His will to help in trouble, and obtained the needed benefit. Catarrh has disappeared; tonsilitis, which very frequently laid me aside from duties in the schoolroom and home, is no longer manifest. When temptation comes (for Christian Science is both preventive and curative), I turn to that wonderful book, Science and Health, and my precious Bible, grown dearer since read in the new light

of spiritual understanding, until I know that my mind is renewed, because the action is changed and the inflammation has abated.

Thus in my experience in Christian Science, I have seen the transformation begun, and Truth is able to perfect that which is begun in me so gloriously. — Mrs. C. A. McL., Brooklyn, Nova Scotia.

HEALTH AND PEACE ATTAINED

For fifteen years I was a great sufferer physically and mentally. Eminent physicians treated me for hereditary consumption, torpid liver, and many other diseases. I sought relief at famous springs, the ozone of Florida, and the pure air of Colorado, but in vain. My life was one ceaseless torture.

During all this time, however, I was an earnest seeker after Truth. I examined every religious teaching with a calm and unprejudiced attention. From an orthodox Protestant I became a skeptic, and a follower of Voltaire, Tom Paine, and Ingersoll; yet all the while I retained faith in a supreme intelligent Being who made all. Sick, weary, doubting, and despairing, I accidentally went into a Christian Science church in New York City, on a Wednesday evening, not knowing what kind of a place it was. Seeing a large number of people going into the building, I followed, supposing that a marriage ceremony had attracted the crowd. Being informed it was their regular Wednesday evening service, I inquired as to the denomination. I concluded that it was another new fad, but after investigation I procured a copy of *Science and Health*, promising I would read it carefully. I began

reading the book on Tuesday and finished on Friday of the same week. I was still in the dark. I laid the book down, involuntarily closed my eyes, and silently prayed to God.

I remained in that attitude a few moments, when I felt like the mariner who had been tossed for days upon a boisterous sea, the clouds bending low, the billows rolling high, all nature wrapped in darkness; in his despair he kneels and commits his soul to God, when he suddenly beholds the North Star breaking through the clouds, enabling him to guide his ship to the shores of safety. Many things were made plain to me. I saw that there is one Fatherhood of God and one brotherhood of man; that though "once I was blind, now I see;" that there was no more pain, nor aches, no fear, nor indigestion. I slept that night like a babe and awoke next morning refreshed. There are now no traces whatever of my former complaint and I feel like a new being. — L. P., New York, N. Y.

HEALTH AND PEACE GAINED

About nine years ago I was drawn to Christian Science by a relative whose many afflictions had given place to health and harmony, and whose loving gratitude was reflected in every word and deed. The thought came to me, God indeed healeth all our diseases.

My first reading of Science and Health was without understanding. I was full of darkness and gloom, and it was laid aside for a time. The good seed had been sown, however, and ere long the reading was resumed,

and with such interest that my afflictions disappeared "like mist before the morning sun." Asthma (thought to be hereditary), neuralgia in an aggravated form, and besides these, the tobacco and liquor habit of many years' standing left me. Bless the Lord, "He sent his word" and healed me, — for the reading of Science and Health brought to my consciousness the truth that makes free. — S., Shellman, Ga.

CONSUMPTION QUICKLY CURED

I became interested in Christian Science nearly five years ago through the healing of my wife of what the doctors called consumption in its last stages. I had tried everything that I could get in the way of *materia medica*, and every doctor would tell me nearly the same story about the case. At last they recommended for her only a higher, drier climate, and when she would be at her worst to give her something to quiet her.

I tried different climates, but she was no better, indeed worse. At last she struggled along until the first of March, 1899. She had taken to her bed again. For two days and nights she suffered, and I called a physician. He came and diagnosed the case, and said that he could do nothing for her but give her some morphine tablets to make her rest. I gave her two of them according to direction, and just before the time to give her the third, she called me to her bedside, and said, "Don't give me any more of that stuff, for it does me more harm than good," so I turned and placed them in the fire, though I did not then know anything about Christian Science. We had heard of it, but

that was all. I gave her the last tablet at eight o'clock that night, and about nine o'clock the next day a lady who had been healed in Christian Science visited her, and introduced her to this great truth. She accepted it and thought she would try it. The lady loaned her Science and Health. She got the book about ten o'clock that day and read it until dinner was called. She ate a hearty dinner, the first in about three days, and that same evening she dressed herself, walked into the dining-room, ate a hearty supper and enjoyed it. She slept well that night. She borrowed this lady's copy of Science and Health two hours each day for eight days, and was healed. The first day that she read Science and Health she weighed about ninety-five pounds. Three months later she weighed one hundred and thirty-five pounds. —

A. J. D., Houston, Tex.

A PROFITABLE STUDY

It may help others to know that some one was really healed of severe illness through Christian Science. It is over nine years since we first became interested in the Science, and it would be hard to find a healthier person than I am now. I can go all day, from morning till night, upheld by the thought that "they that wait upon the Lord shall renew their strength." I can truly say that I scarcely know what physical weariness is any more. Before I came into Science the physicians said that one lung was gone, and that the other was affected with tuberculosis; so, from their standpoint, there was little left for me to hope for. We had tried every remedy that they had suggested. I had

gone to the mountains, but could not stay there on account of the altitude; and when they did not know what else to do, they said we would better go to England — that the ocean air would be beneficial. So we spent three months in the British Isles, and when I came back I seemed much better, but this only lasted a short time. In little more than a month I was worse than ever, and my mother was told that I had but a few weeks, or at most months, to live.

At that time, a lady, a stranger to us, suggested that we try Christian Science. There was no prejudice against it, as we did not even know what it was. We knew of no Scientists in the Western town where we were living, and when we were told that we could send to Kansas City for absent treatment, we thought it was absurd. We were then told that many people had been healed through the reading of the Christian Science textbook, *Science and Health*, and to us this seemed a little worse than the absent treatment, but as we had tried everything we had heard of up to that time, my mother sent for the book.

It came in the middle of October and we began to read it together. It seemed to me from the first that it was something I had always believed, but did not know how to express — it seemed such a natural thing. My improvement was very gradual, but I felt I was recovering. After the Christmas holidays I started in at school and went the whole term without missing a day, — something I had never done before. I finished my school course without missing a day — in fact, I have not spent a day in bed since that time. I feel absolutely certain that I have two sound, healthy lungs now. The hollows

in my chest have filled out, and I breathe perfectly on both sides; rarely have a cold to meet, and have not a sign of a cough.

People sometimes say, "Oh, well, maybe you never had consumption." Well, I had all the symptoms, and they are every one gone through the reading of Science and Health. — E. L. B., Chicago, Ill.

HEALED OF INFIDELITY AND MANY PHYSICAL ILLS

I feel compelled to write my testimony and hope that I may be accepted as one more witness to the Truth as contained in Science and Health with Key to the Scriptures.

In the year 1883 I first heard of Christian Science. I was sitting in a saloon in Leadville, Col., reading a daily paper of that place. My eyes lighted upon an article which spoke of some peculiar people in Boston who claimed to have discovered how to heal as Jesus healed. I do not remember much of the article, but those words stayed with me.

I had drifted out to Colorado from New York City (my home), where I had been under the treatment of many leading physicians. The last one, who was too honest to take my money knowing that he could not cure me, advised me to keep away from doctors and quit taking medicine, as nothing but death could cure me. My trouble was pronounced by some to be Bright's disease, by others gravel on the kidneys with very acute inflammation of the bladder and prostate gland.

In the spring of 1888 my wife and myself were spending the evening at the house of a gentleman whose wife had been healed in the East by Christian Science. The

gentleman took a book from its bookcase saying, "Here is a work on Christian Science." It proved to be Science and Health. I knew as soon as I had read the title-page that this was the very book we wanted. We immediately sent for the book, and when it arrived we obeyed the angel and feasted on it. I was very much prejudiced against the Bible, and my first demonstration over self was to consent to read the four Gospels. My wife bought me a New Testament and I began to read it. What a change came over me! All my prejudice was gone in an instant! When I read the Master's words, I caught his meaning and the lesson he tried to convey. It was not difficult for me to accept the whole Bible, for I could not help myself, I was just captured. The disease with which I had been troubled for years tormented me worse than ever for about six months, as if trying to turn me aside; but I lost all fear of it.

I kept up my study of Science and Health and the disease disappeared. I can honestly say that Science and Health was my only healer, and it has been my only teacher. — R. A. C., Los Angeles, Cal.

DISEASED EYES CURED

Christian Science came to me when I was a wreck, my body being completely covered with sores. My eyes were very bad, so that I sat in a darkened room for weeks together, most of the time in bed under opiates. The home doctor and a specialist said the disease of the eyes could not be cured, though they might help me for a while. I had one operation, and the doctor said if I took cold I would become totally blind. My suffering was beyond telling.

A clergyman called almost every day, and sat by my bed and wept, and my good, kind doctor shed tears many times. Finally, after a year of this terrible suffering, I was sent to Indiana, to a sister who had been healed of lung trouble by Christian Science. The first day I was there she read to me from the Bible and from "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was healed. I knew that God was no respecter of persons, and when I saw what had been done for my sister, who was changed from being a mere frame to a strong, robust, healthy, rosy-cheeked woman, the cough all gone, I said, "God has as much for me, if I will accept it." I was healed instantaneously by Christian Science, and am thankful to God for giving us this understanding through Mrs. Eddy, our beloved Leader. I am now in perfect health. — Mrs. F. S., Laurel, Miss.

THE TEXTBOOK HEALED ME

For twelve years previous to the fall of 1897 I had been under the care of a physician much of the time. Different opinions were given by them, as to the nature of the trouble, some diagnosing it as an abnormal growth, etc. I was healed through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was a clear case of transformation of the body by the renewal of the mind. I am perfectly well at the present time. — J. M. H., Omaha, Neb.

OBSTINATE STOMACH TROUBLE HEALED

There is no doubt that by far the greater number come to Christian Science by the way of physical healing, but

there are those to whom this does not particularly appeal. In the hope that it may be of benefit to some such, and in gratitude for help received, I submit my own experience. Three years ago I knew nothing of Christian Science, aside from the knowledge gathered from the daily papers and current literature. When I thought of the subject at all, it was to class Christian Science with various human theories with which I could not be in sympathy, for they seemed to rely upon both good and evil. I had never known of a case of healing, had never read the textbook or heard of the *Journal* or *Sentinel*, but I would sometimes see people going into the Christian Science church. I was tired of trying to find anything satisfactory in religious belief, for it seemed as if God either could not or would not bring into harmony the terrible conditions existing in human society. I had quit using any form of prayer except the Lord's Prayer, and even then omitted the words "lead us not into temptation." How I longed to know just a little of the "why?" and "wherefore?" of it all.

Here is where Christian Science found me. I was thrown in contact with a dear friend of whom I had seen very little for a year or more, a thoroughly educated woman and a thinker. She told me she had taken some treatments in Christian Science for a physical trouble, and had become very much interested in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She asked me if I would like to look at the book, and I said I would be glad to do so. The first chapter, "Prayer," appealed to me from the first, and when I came to Mrs. Eddy's spiritual sense of the Lord's Prayer (Science and Health, p. 17), my interest was fully aroused. I knew that in a dim way I was learning what it means to "pray

without ceasing." Very soon I bought a book of my own, and with the help of our Lesson-Sermons, as given in the *Quarterly*, I began in earnest the study of Science and Health, in connection with the Bible.

I stood very much in need of physical healing at this time, having suffered for several years from an obstinate form of stomach trouble. So far as I know, I gave no thought to the benefits I might derive physically from the study, but I did believe this Science held the truth of things, and I was so absorbed in getting an understanding of the Principle that I thought very little of myself. After about three or four months' study I realized that the stomach trouble was gone, and with it went other physical troubles, which have never returned. This healing was brought about by the earnest, conscientious seeking for the truth, as contained in the Bible and interpreted by our Leader in our textbook, *Science and Health*. I have since learned more of the Science of healing and have been able in a small way to help others in need. I have also learned that in living and loving is healing realized, and in reflecting divine Love I have the "signs following."

When we think of the pure, loving, unselfish life Mrs. Eddy must have lived in order to become conscious of this truth and give it to us, words are a poor medium through which to express the gratitude which her followers feel for her. It is best expressed by obediently following her, even as she is following Christ. — H. T., Omaha, Neb.

DYSPEPSIA QUICKLY HEALED

It has occurred to me that I have had ample time to meditate on the many blessings which I have received

through Christian Science, as it is now more than six years since I was entirely healed of dyspepsia as well as constipation in its worst form by the reading of Science and Health. So aggravated were the conditions that for three years or more I was unable to drink a glass of cold water. Everything that I drank had to be hot, and my only means of relief from the bowel trouble was hot water injections, for a period of more than three years.

I can truthfully say that I was permanently, and I might say instantly, healed of those two ailments by reading Science and Health as before stated, and in fact I do not think I had read more than thirty pages of this book when I ignored entirely the most rigid kind of diet. I ate and drank everything I wished without a single harmful effect from that time to this date, and there has not been a drop of medicine in our home for more than six years, in a family of five.

I have also seen the power of Truth manifested in our home by having our youngest child relieved of the most excruciating pain, and changed to his most playful mood, immediately upon notifying one of the faithful practitioners of this city. For all this I am endeavoring to be thankful to God and to our faithful Leader, Mrs. Eddy, whose pure and undefiled life enabled her to discover this precious truth for the benefit of all mankind. — M. C. McK., Denver, Col.

AFTER TWENTY YEARS' SUFFERING

From early girlhood I was considered an invalid, having been injured by a hard fall while playing. The pain was intense for some time and for several hours I was un-

able to walk or stand alone. Later, a growing weakness of the back accompanied with sharp pains alarmed my parents, who called a physician, and he pronounced it spinal trouble. Then followed nearly twenty years of increased suffering, at times very severe. As years went by and I became a wife and mother, my suffering increased. Everything that medical skill could do was done, but finding no lasting benefit from anything, I lost hope of recovery.

When Christian Science found me I was under the doctor's sentence that if I lived the week through I would become entirely helpless, not able to move hand or foot. My husband was a travelling man, and being urgently called home, he met an old friend on the train who asked why we did not try Christian Science. The reply, We know nothing of it, was followed by a brief explanation of its healing power and the benefit his family had received. This inspired my husband with new hope, and on his arrival at home he called on a practitioner, who recommended our getting Science and Health, which we did, but ignorance and the prejudice of old education produced such fear that I hid the book under the covers of the bed whenever the children came into the room, fearing that it was not of God and would injure them. God's dear love was, however, more potent than these foolish fears, and the first day I read from its sacred pages I was convinced its teachings were the same truths as Jesus Christ had taught centuries ago. When I had read a few pages, I reached out and threw my medicine from the open window at the head of my bed. I then turned back to the book and began reading again, when, lo, the Christ-idea dawned upon me, and I was healed instantaneously.

I first noticed the spot in my back cooling, and soon I got out of bed. I continued to read eagerly; I felt as if I wanted to devour the healing truth, and drank it in as a thirsty plant does the gentle rain. When dinner was prepared, I walked out and ate a hearty meal with the family, to the amazement of all. We shall never forget what a joyful meal this was. How we did thank God for Christian Science!

As year after year has gone by, till twenty years have passed and the healing has remained perfect, I have grown to thank God with deeper sincerity that one brave woman was found pure enough to bring forth this Christ-healing again, to remain forever among men and to save suffering humanity from all disease and sin. — Mrs. P. L. H., Fairmont, Minn.

FROM DESPAIR TO HOPE AND JOY

I have often had a desire to make public what Christian Science has done for me, but I never could tell of all my blessings, they are so many. From childhood I was always sick, never knew one hour of rest, and was under the doctor's care most of the time. I was living in the East at that time, and was advised to try change of climate, which I did. I came West with my family in the spring of the year, but instead of growing better I grew steadily worse, until at last I was obliged to keep my bed for nearly three years, — a great sufferer. My ailments were, it seemed, all that flesh is heir to, and were called incurable by the doctors; viz., Bright's disease, and many others, — in the last stages. My case was known among physicians, many of whom were prominent

specialists, as a most extreme one. Many, upon looking at me, would turn away with a wise shake of the head and say, "What keeps her alive?" My physicians, who were exceedingly kind and did all that lay within their power for me, gave me up and the death sentence was pronounced on me by all who attended me.

It was then I realized that "man's extremity is God's opportunity." The "little book" was handed me at this hour of great need. I read it, not thinking it would heal me, but, like a drowning man, I grasped at it. I read it, read it again, and soon found myself growing stronger; then I kept on reading and was perfectly healed of all the supposedly incurable diseases. — L. B., Austin, Minn.

TRUTH MAKES FREE

As the son of a physician, a graduate in pharmacy, and an ex-druggist, I had a perfect contempt for what I thought Christian Science to be. About six and a half years ago, however, having exhausted all material means at my command, — *materia medica*, electricity, gymnastics, cycling, and so on, — and being in a hopeless state, the study of Christian Science was taken up. I had been a sufferer from catarrh and sore throat for over thirty years, and in the last five were added several others, including dyspepsia, and bronchitis, and a loss in flesh of sixty pounds. I was completely healed, and regained health, strength, and flesh through the spiritual understanding of Christian Science, the result of about six weeks' study. This good and perfect gift came to me through the careful and prayerful study of Christian Science, as revealed to the world to-day through Science

and Health. The promise of Christ Jesus, "the truth shall make you free," was fulfilled, and the past six years of health and harmony have been spent in striving to "hold fast that which is good."

While most grateful for the physical healing, my gratitude for the mental and spiritual regeneration is beyond expression. When I learned that Jesus' mission of healing sickness as well as sin did not end with his short stay upon earth, but is practical in all ages, my joy was unbounded. Having spent thousands in the old way, it seemed wonderful to be healed at such small cost as the price of the "little book" and a few weeks' study. Every thought of prejudice immediately vanished before the proofs that Christian Science is indeed the elucidation and practical application of Jesus' teachings, which are demonstrable truth, "The same yesterday, and to-day, and forever." — C. N. C., Memphis, Tenn.

DEAF EARS UNSTOPPED

As a mother of a family my heart goes out in love and gratitude to that good woman we are privileged to call our Leader, for all she has done through her book for me and mine.

Ten years ago I was healed of hereditary deafness and catarrh of the head, simply through reading the book, Science and Health. For years previous I had consulted and taken treatment from some of the best specialists for the ear and throat, both in England and America, but grew worse all the time. I was then urged by a lady who had been healed through Christian Science to buy this book and study it. I did so very reluctantly, but

had not read fifty pages before I felt I had indeed found the truth which makes free, and can truly say, from that time I have never had a return of the ailment.

That for which I am, however, most grateful, is the daily help it is to me in my household of young children. I am sure if mothers only knew what Christian Science truly means they would give all they possess to know it. We have seen croup, measles, fever, and various other children's complaints, so-called, disappear like dew before the morning sun, through the application of Christian Science, — the understanding of God as ever-present and omnipotent. It has been proven to me without a doubt that God is a very present help in trouble, and what a blessed help this wonderful truth is in the training of our children, and how quickly the child grasps it.

Some time ago my little girl, then three years old, dislocated her shoulder. I was alone in the house at the time. The pain was so intense that she became faint. I treated her the best I knew how, but kept holding the thought that just as soon as some one came I would run for help. She seemed to grow worse and cried very much. I undressed her and tried to twist the arm into place, but it caused such suffering that I began to get afraid. Then like a flash came the thought, What would you do if you were out of the reach of a practitioner? Now is your time to prove God's power and presence. With these thoughts came such a sense of calm and trustfulness that I lost all fear. I then asked the child if I should read to her; she said "Yes, mamma, read the truth-book." I began reading aloud to her from Science and Health. In about half an hour I noticed

she tried to lift the arm but screamed and became very pale. I continued to read aloud and again she made an effort to put some candy into her mouth. This time I noticed with joy that she almost reached her mouth before she felt the pain. I kept reading aloud to her until my sister and two boys came in, when she jumped off her bed, so delighted to see her brothers that she forgot her arm. She then began to tell her aunt that she had broken her arm and mamma treated it with the truth-book. When this happened, it was about 10.30 A. M. and by 3 P. M. she was playing out doors as though nothing had ever happened. — Mrs. M. G., Winnipeg, Man.

SAVED FROM INSANITY AND SUICIDE

A few years ago, while under a sense of darkness and despair caused by ill health and an unhappy home, Science and Health was loaned me with a request that I should read it.

At that time my daughter was given up by *materia medica* to die of lingering consumption, supposed to have been inherited. My own condition seemed even more alarming, as insanity was being manifested, and rather than go to an insane asylum, it seemed to me the only thing to do was to commit suicide. Heart trouble, kidney complaint, and continual headaches caused from female trouble were some of the many ailments I had to contend with. My doctor tried to persuade me to undergo an operation as a means of relief, but I had submitted to a severe operation ten years previous, and found only additional suffering as a result, so I would not consent.

When I began with Science and Health, I read the chapter on "Prayer" first, and at that time did not suppose it possible for me to remember anything I read, but felt a sweet sense of God's protection and power, and a hope that I should at last find Him to be what I so much needed, — a present help in time of trouble. Before that chapter on "Prayer" was finished, my daughter was downstairs eating three meals a day, and daily growing stronger. Before I had finished reading the textbook she was well, but never having heard that the reading of Science and Health healed any one, it was several months before I gave God the glory.

One by one my many ailments left me, all but the headaches; they were less frequent, until at the end of three years the fear of them was entirely overcome.

Neither myself nor my daughter have ever received treatments, but the study of the Bible and Science and Health, the Christian Science textbook by Mrs. Eddy, has healed us and keeps us well.

While Christian Science was very new to me, I attended an experience meeting in First Church of Christ, Scientist, Chicago. A gentleman told of an unhappy woman who was about to separate from her husband. This gentleman had asked her if she did not love her husband. She replied, "No; when I married him I did, but not now." He told her God made man in His image and likeness, and that He is perfect. He said to her, "Go home and see only God's perfect man; you don't need to love a sinful mortal such as you have been looking upon." The lady followed his advice, as he told her there is no separation in divine Mind. In a short time peace and harmony were in her home, and

both husband and wife became members of a Christian Science church.

This testimony was like a message from heaven to me. I had received many benefits from the study of Science and Health, but it had never dawned upon my darkened consciousness till then how wonderful our God is. I knew what had taken place in that home could take place in my unhappy home where there was neither rest nor peace.

I hopefully took up my cross, and step by step my burden grew lighter, as I journeyed along, realizing the presence of the Christ, Truth, that indeed makes us free. Not all at once did any outward change appear, but at the end of three years all was peace, all the members of the family attending church together and realizing that there is but one Mind. — E. J. B., Superior, Wis.

STOMACH TROUBLE HEALED

I was healed of stomach trouble of many years' standing by reading Science and Health. My condition had reached the stage in which I had periodical attacks, that came on with greater frequency. I was a travelling salesman, and it was a common occurrence for me to have to call a physician to my hotel to administer morphine for an acute form of this disease. This became a regular thing at certain places, and these attacks always left me worse than before. As a result of the last one I lost a great deal in weight. I had tried many physicians and most of the usual remedies during these years of suffering, without any good result. Finally, as a last resort, I

decided to try Christian Science, and I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.

My health has been of the best since I was healed, now six years ago. In the family we have depended entirely on Christian Science for our healing, and have ever found it efficacious. We consider the physical healing, however, only incidental to the understanding of God and His goodness. This, together with our increased love for the Bible, is proving most valuable to us. We are humbly trying to live the lives that will prove our gratitude to God, and to our beloved Leader, Mrs. Eddy. — Charles E. Peck, St. Johnsbury, Vt.

FREED FROM MANY YEARS OF SUFFERING

In the spring of 1880 I was taken down with a severe attack of stomach trouble, was bedfast for three months, and not able to drive out for nearly six months. During this time I had three good doctors treating me. I gained a little in strength, but had very little relief from the stomach trouble. I was recommended to try mineral springs and did so, but with the same disappointment. I went to a sanitarium, but yet the stomach trouble prevailed. I had some friends who recommended patent medicines, but no healing came.

I worried along in this way for several years. Finally I read medicine nearly two years with a good doctor friend, especially for my own benefit, and during this time I had a severe attack of bladder trouble, and for fifteen years I suffered so severely at times that I thought life was not really worth living. In connection with these

troubles I suffered every winter with rheumatism and the grip. I also had a growth coming on both eyes called cataract, which caused my eyes to be inflamed nearly all the time, and this growth had made such progress that it was causing my vision to be very dim when reading. Corns were not forgotten, as I was reminded of them very frequently, and for all these troubles I had tried every remedy I heard of that I was able to get, specialists included, without relief.

Thanks to a friend who took me in this hopeless, discouraged condition and led me to the light that never knows darkness, I got a copy of *Science and Health* by Mrs. Eddy and was healed in a short time by reading this work. — D. W. L., Anderson, Ind.

RELIEF FROM INTENSE SUFFERING

I became interested in Christian Science in 1901. For four or five years I had suffered with severe attacks which nothing but an opiate seemed to relieve. After one which I think was the worst I ever had, I consulted our family physician, who diagnosed my case as a dangerous kidney disease and said that no medicine could help me but that I must undergo a surgical operation. I continued to grow worse and went to see the physician again, and he advised me to consult a doctor who was connected with the city hospital of Augusta. This doctor made an examination and diagnosed the difficulty as something different but quite as serious. Meanwhile a friend offered me a copy of *Science and Health*. I said I did not care to read the book, but she was so urgent that I finally promised to do so. I received the book on Satur-

day, and on Sunday morning I sat down to read it. When I reached the place where Mrs. Eddy says she found this truth in the Bible, I began comparing the two books. I read passages which looked very reasonable to me, and said to myself, This is nearer to the truth than anything I have ever seen. I continued to read all day, stopping only long enough to eat my dinner. As I read on, everything became clearer to me, and I felt that I was healed. During the evening a neighbor came in, and I said, "I am healed, and that book has healed me." I read on and was certainly healed. Eight days after my healing I did my own washing. This occurred in February, 1901. About six weeks after, I was called to care for my mother, who was under the care of my former physician. I again let him examine my side, as he wished to see if the trouble was still there. He said, "It is certainly gone." I said to him, "Doctor, you told me I would never be a well woman unless I was operated upon; what has healed me?" He replied, "God has healed you." — S. H. L., North Pittston, Me.

GRATEFUL FOR MANY BLESSINGS

It is with sincere gratitude for the many blessings Christian Science has brought me, that I give this testimony. I first heard of Christian Science about fifteen years ago. A friend of mine was taking treatment for physical troubles, and was reading the textbook of Christian Science, *Science and Health with Key to the Scriptures*. The title of the book appealed to me very strongly. I said to my friend, "If that is a Key to the Scriptures, I must have it."

I had long been a member of a Bible class in an orthodox Sabbath school, but I never felt satisfied with that which was taught; there was something lacking, I did not understand then what it was. I purchased a copy of Science and Health and began to study it. I wish I could express in words what that book brought me. It illumined the Bible with a glorious light and I began to understand some of the Master's sayings, and tried to apply them.

I had had a longing to live a better Christian life for many years, and often wondered why I failed so utterly to understand the Bible. Now I knew; it was lack of spiritual apprehension.

I did not know at first that people were healed of disease and sin by simply reading Science and Health, but found after a while that such was the case. At that time I had many physical troubles, and one after another of these ills simply disappeared and I found that I had no disease, — I was perfectly free. The spiritual uplifting was glorious, too, and as I go on in the study of this blessed Science, I find I am gaining surely an understanding that helps me to overcome both sin and disease in myself and in others. My faith in good is increased and I know I am losing my belief in evil as a power equal to good. The pathway is not wearisome, because each victory over self gives stronger faith and a more earnest desire to press on. — E. J. R., Toledo, Ohio.

GRATEFUL FOR MORAL AND SPIRITUAL AWAKENING

About four years ago, after I had tried different ways and means to be relieved from bodily suffering, a faith-

ful friend called my attention to the teaching of Christian Science. After some opposition, I decided to investigate it, with the thought that if this teaching would be helpful, it was meant for me as well as for others; if it did not afford any help, I could put it aside again, but that I would find out and be convinced.

After I had read Mrs. Eddy's work, *Science and Health*, a few days, I found that my ailments had disappeared, and a rest had come to me which I had never before known. I had smoked almost incessantly, although I had often determined to use my will power and never smoke again, but had always failed. This desire as well as the desire for drink simply disappeared, and I wish to say here, that I received all these benefits before I had gained much understanding of what I was reading. Like a prisoner, who had been in chains for years, I was suddenly set free. I did not then know how the chain had been removed, but I had to acknowledge that it came through the reading of this book. I then felt an ardent desire to read more, and to know what this power was that had freed me in a few days of that which I had been trying for years to shake off and had failed. It then became clear to me that this was the truth which Jesus Christ taught and preached to free humanity almost two thousand years ago. It did not, however, occur to me to apply it in my business affairs; on the contrary, I first thought that if I continued in my study I would have to retire from business.

This did not happen, however, for I gradually found that the little understanding of this wonderful teaching which I had acquired became a great help to me in my business. I became more friendly, more honest,

more loving to my fellow-men; and I also acquired better judgment and was able to do the right thing at the right time. As a natural result my business improved. Before I knew anything of Christian Science my business had often been a burden to me, fear and worry deprived me of my rest. How different it is now! Through the study of the Bible, which now possesses unmeasurable treasures for me, and of our textbook, Science and Health, and the other works of our Leader, I receive peace and confidence in God and that insight into character which is necessary for the correct management of any business.

— W. H. H., Bloomfield, Neb.

HEREDITARY DISEASE OF THE LUNGS CURED

For a long time I have been impelled to contribute a testimony of the healing power of Truth. As I read other testimonies and rejoice in them, some one may rejoice in mine. I was healed by reading Science and Health. By applying it, I found it to be the truth that Jesus taught, — the truth that sets free.

From childhood I had never known a well day. I was healed of lung trouble of long standing. Consumption was hereditary in our family, my mother and three brothers having passed on with it. The law of *materia medica* said that in a short time I must follow them. I also had severe stomach trouble of over eight years' standing, during which time I always retired without supper, as the fear of suffering from my food was so great that I denied myself food when hungry. For over twenty years I had ovarian trouble, which was almost unbearable at times. It dated from

the birth of my first child, and at one time necessitated an operation. I suffered with about all the ills that flesh is heir to: I had trouble with my eyes from a child; wore glasses for fourteen years, several oculists saying I would go blind, one declaring I would be blind in less than a year if I did not submit to an operation, which I refused to do.

But thanks be to God whose Truth reached me through the study of our textbook. Words fail to express what Christian Science has done for me in various ways, for my children, my home, my all. The physical healing is but a small part; the spiritual unfolding and uplifting is the "pearl of great price," the half that has never been told. — Mrs. J. P. M., Kansas City, Mo.

TEXTBOOK APPRECIATED

It has been my privilege to have interviews with representatives of more than sixty per cent of the nations of this earth, under their own vine and fig-tree. I had never heard a principle understandingly advanced that would enable mankind to obey the apostolic command, "prove all things," until Science and Health with Key to the Scriptures was placed in my hands. I believe that the honest study of this book in connection with the Bible will enable one to "prove all things."

I make this unqualified statement because of what my eyes have seen and my ears heard from my fellow-men of unquestioned integrity, and the positive proofs I have gained by the study of these books. Many supposed material laws that had been rooted and

grounded in my mentality from youth have been overcome. It required some time for me to wake up to our Leader's words in *Miscellaneous Writings*, p. 206: "The advancing stages of Christian Science are gained through growth, not accretion." I had many disappointments and falls before I was willing to do the scientific work required to prove this statement; yet notwithstanding the cost to ourselves, I am convinced that we cannot do much credit to the cause we profess to love until we place ourselves in a position to prove God as He really is to us individually, and our relation to Him, by scientific work.

I wish to express loving gratitude to our Leader for the new edition of *Science and Health*. In studying this new edition one cannot help seeing the wisdom, love, and careful and prayerful thought expressed in the revision. Often the changing of a single word in a sentence makes the scientific thought not only more lucid to him who is familiar with the book, but also to those just coming into the blessed light. All honor to that God-loving, God-fearing woman, Mary Baker G. Eddy, whose only work is the work of love in the helping of mankind to help themselves; who has placed before her fellow-men understandingly, what man's divine rights are, and what God really is. — H. W. B., Hartford, Conn.

RUPTURE AND OTHER SERIOUS ILLS HEALED

When I took up the study of Christian Science nearly three years ago, I was suffering from a very bad rupture of thirty-two years' standing. Sometimes the pain was so severe that it seemed as if I could not endure it. These spells would last four or five hours,

and while everything was done for me that could be done, no permanent relief came to me until I commenced reading Science and Health with Key to the Scriptures. After I had once looked into it I wanted to read all the time. I was so absorbed in the study of the "little book" that I hardly realized when the healing came, but I was healed, not only of the rupture, but also of other troubles, — inflammatory rheumatism, catarrh, corns, and bunions.

I would never part with the book if I could not get another. I am seventy-seven years old, and am enjoying very good health. — Mrs. M. E. P., St. Johnsbury, Vt.

MOTHER AND DAUGHTER HEALED

When Christian Science came to me, I had been taking medicine every day for twenty years, on account of constipation. I had been treated by doctors and specialists; had taken magnetic treatments and osteopathy; had tried change of climate; had an operation in a hospital, and when I came out was worse than before. I was so discouraged, after I had tried everything I ever heard of, and was no better but rather grew worse, that it seemed as though I must give up trying to get well, when a friend suggested that I try Christian Science. I had heard that Christian Scientists healed by prayer, and I thought this must be the way Jesus had healed. I felt that this was all there was left for me to try. I sent for the book, Science and Health, and commenced to read it out of curiosity, not thinking or knowing that I could be helped by the reading, but thinking I must still take medicine and that I must also have treatment by a Scientist. I,

however, dropped my medicine and read for three days; then a light began to shine in the darkness. I was healed of the trouble and have never had to take medicine since. I have studied Science and Health faithfully ever since, and other ailments have disappeared. My little daughter has also been healed and has learned to use this knowledge in her school work. — Mrs. O. R., Leadville, Col.

LIVER COMPLAINT HEALED

As my thoughts go back to the time when I believed I had nothing to live for, and when each morning's awaking from sleep brought a sense of disappointment to find myself still among the living (for I had hoped each night that I closed my eyes in sleep that it would be the last time), my heart overflows with love and gratitude to God for our dear Leader who discovered this blessed truth and to the dear ones who have helped me so lovingly and patiently over many rough places.

Twelve years ago, I consulted a physician because I had noticed some odd-looking spots on one of my arms. He said they were liver spots, but that it was not worth while prescribing for those few, that I should wait until I was covered with them. About three months later, with the exception of my face and hands, I was covered with them. Then I became alarmed and called on another physician who prescribed for me, but he finally said he could do no more for me. Other physicians were consulted with no better results. Six years ago, friends advised me to see their family physician, and when I called on him he said he was positive he could cure me, so I asked him to prescribe for me. At the

end of two years, after prescribing steadily, he said I was so full of medicine that he was afraid to have me take any more, and advised a rest. After having paid out a small fortune, I was no better, and very much discouraged.

Two years ago, having failed in business, I applied to one of my patrons for a furnished room where I could meet the few I still had left. This lady, who is a Christian Scientist, loaned me *Science and Health*, and because she asked me so often how I was getting on with the book, I began reading it. I also attended the Wednesday evening meetings which I found very interesting. After hearing the testimonies at the meetings, I decided to speak to some practitioner about these spots, but not until I had at least a hundred dollars on hand, because I thought I would require that amount for treatments, as I had been accustomed to paying high prices. I had not inquired about prices, and in fact did not speak to any one about my intentions, because I felt sensitive on this subject. When I had read about half of *Science and Health*, I missed the spots, and upon searching could find no trace of them. They had entirely disappeared without treatment. In a few weeks the reading of that book had accomplished what *materia medica* had failed to accomplish in ten years. It is impossible to express the feeling of relief and happiness which came over me then. — C. K., Astoria, N. Y.

A CONVINCING INVESTIGATION

While I have testified to those around me and in many localities, of my healing in Christian Science, I feel that

it is high time I put the candle in the candlestick where all who will may see. My earliest recollection was a day of suffering, — a physical inheritance from my mother, which gave simple interest for a time until years advanced and compound interest was added. My father was a physician, and material remedies were used for my mother without avail, consequently his confidence in them for me was shaken, — in fact he often told me it was better to suffer without medicine than become a chronic doser, without pain.

I began teaching in early life and continued for more than twenty years, and during that time not a day passed without pain, or fear of pain, and only for my innate love of life it would have become an intolerable burden. For five years oatmeal was my chief food and I became almost as attached to it as Kaspar Hauser to his crust. I was early taught to have faith in God, and many times was relieved of pain only to have it appear again in an aggravated form.

At last my heart cried out for the living God, and the answer came by one of His messengers, who told me of Christian Science. I replied that I believed God could heal, but that I had no faith in the healing of Christian Science, but would like to investigate its theology, as it might aid in giving me some clue to the meaning of life. For three years I had searched the works of the most scientific writers to find the origin of life; many times I would think I had traced it to the beginning, but it would elude my grasp every time. One day in talking with my friend, she said she would like to loan me the textbook, *Science and Health*, which I very willingly accepted. Not long afterward I felt a severe

attack of suffering. I opened the book for the first time and found a paragraph near the middle which attracted my attention. I read the same paragraph over and over for nearly two hours. When the tea bell rang I closed the book and I shall never forget my perception of the new heaven and the new earth, — everything in nature that I could see seemed to have been washed and made clean. The flowers that I have always loved so much, and that from childhood had told me such sweet stories, now spoke to me of the All-in-all, the hearts of my friends seemed kinder, — I had touched the hem of the garment of healing.

I ate my supper that evening forgetful of the preparations I had made for suffering, and when the next day began I was more zealous of good work than ever before. Since closing Science and Health at my first reading I have never been able to find the paragraph which I had read so many times over, the words seemed to have slipped away from me, but my joy knew no bounds at having found the pearl of great price. By the continued reading of the book I was entirely healed, and for fourteen years I have not seen a day of physical suffering. — Miss L. M., Rome, N. Y.

DEAFNESS AND DROPSY HEALED

I had been deaf from childhood. I suffered intensely after eating, and dropsy was another of my complaints. This, with consumption, caused one doctor to say, "It puzzles me; I have never seen such a case before as yours."

I met a friend who had been cured in Christian

Science, and she said, "Try Christian Science." I got a copy of Science and Health and in three weeks I was entirely cured. I felt uplifted. It seemed as if God's arms were around and about me. I felt as if heaven had come down to earth for me. After five years of suffering can any one wonder at my unspeakable gratitude? — A. B., Pittsburgh, Pa.

GRATEFUL FOR MANY BLESSINGS

In 1894 I began the study of Christian Science. At that time I was greatly in need of its healing truth. For a number of years previous I had been a semi-invalid with no hope of ever being well and strong again. Several years before this time I had undergone an operation which resulted in peritonitis. For three years previous to my study of Science and Health by Mrs. Eddy, I was scarcely ever free from headache caused by the weakened and diseased condition of the internal organs. At the time I began the study of Christian Science I was taking five kinds of medicine.

I began to read Science and Health, and did not take treatment, for I thought, "If this is truth, I shall be healed; if it is not, I shall be able to detect it, and will have nothing to do with it." I became a devoted student and gradually my bodily diseases left me, — I was free, and since that time, nearly ten years ago, neither my two children nor myself have taken any medicine; and our understanding of truth has been able to meet and overcome any suggestion of illness.

I was a devoted member of an orthodox church,

but as I grew older I began to question my beliefs, and to my questions I could find no satisfactory answer. I became dissatisfied and finally ceased attending church. I could not accept the idea of God taught there, and at last my friends looked sadly upon me as an atheist. There I stood until I learned to know God as revealed in Science and Health, and then all my questionings were answered. In my girlhood I had always prayed to the God I held in mind, and when the shadows of sickness, pain, and death came to my family, I prayed as only those can who know that if He helps not, there is none; but my prayers were unanswered. Then I closed my Bible, saying, "There is a mistake somewhere, perhaps some time I may know."

Only those who know the attitude of mind that I was in can understand the joy that came to me as I began to learn of God in Christian Science, and of my relation to Him.

Many proofs of the healing power of Truth and of His protecting care throng my thoughts. Seven years ago, when we were in a far distant country, where Christian Science was then unknown, my little daughter came in one morning from her school, saying, "Mother, I have measles; twenty of the girls are sick in bed and I am afraid they will put me there also." Her face, hands, and chest were covered with a deep red rash, throat sore, and eyes inflamed. We began immediately to do our work in Science and at night, when I left her at the door of the college, her face was clear, her eyes bright, and all fear destroyed. That was the end of the disease. — F. M. P., Boston, Mass.

A JOYFUL EXPERIENCE

In love and gratitude to God, and to Mrs. Eddy, the interpreter of Jesus' beautiful teachings, I wish to tell of some of the benefits which I have received from Christian Science. It is a little over a year since Science found me in a deplorable condition, physically as well as mentally. I had ailments of many years' standing, — chronic stomach trouble, severe eye trouble, made almost unbearable from the constant fear of losing my sight (a fate which had befallen my mother), also a painful rupture of twenty-five years' standing. These ailments, combined with unhappy conditions in my home, made me very despondent. I had entirely lost my belief in an all-merciful God, and I did not know where to turn for help. At that time Christian Science was brought to my notice, and I shall never forget the sublime moment when I perceived that an all-loving Father is always with me. Forgotten was all sorrow and worry, and after four weeks' reading in Science and Health all my ailments had disappeared. I am to-day a healthy, contented woman.

All this has come to pass in one short year, and my earnest desire is to be more and more worthy to be called a child of God. This is in loving gratitude for an understanding of this glorious truth. — Mrs. R. J., Chicago, Ill.

AN EVER-PRESENT HELP

It is a year since I began to read Science and Health, and I will now try to outline what a knowledge of its teachings has done for me.

My condition was then very trying; my eyes, which had caused me much trouble since childhood, were very painful. For these I had been treated by some of the best specialists in my native land, and after coming to the United States I had been doctored much and had worn glasses for four years. I also had catarrh, for which I had taken much medicine without being relieved. In addition to this I was an excessive smoker, using tobacco in some form almost constantly. I had contracted a smoker's heart, and used liquors freely.

The one who brought to me that which I now prize so highly, was a book agent. I told him that I should be forced to leave my trade on account of my eyes. He then told me of having been healed of a cancer, through Christian Science treatment. He showed me a copy of *Science and Health*, which had the signs of much use, and after being assured that if I did my part I would be healed of all my diseases, I sent for a copy of the book.

My recovery was very rapid, for after reading the book only three weeks I was completely healed of the tobacco habit. I will say, in regard to this healing, that it did not require even as much as a resolution on my part. I was smoking a cigar, while reading *Science and Health*, when all the desire to continue smoking left me, and I have never had a desire to use tobacco in any form since then. My eyes were the next to manifest the influence of the new knowledge gained, and had soon so far recovered that I could go about my work with ease, and I have had no more use for glasses. To-day my heart is normal, the catarrh

has totally disappeared, and I am not addicted to the use of liquor.

Christian Science has proved to be an ever-present help, not only in overcoming physical ailments, but in business and daily life. It has also overcome a great sense of fear. The Bible, which I regarded with suspicion, has become my guide, and Christianity has become a sweet reality, because the Christian Science textbook has indeed been a "Key to the Scriptures" and has breathed through the Gospel pages a sweet sense of harmony. — A. F., Sioux City, Iowa.

SEVERE EYE TROUBLE OVERCOME

After hearing Christian Science lightly spoken of, from a Christian pulpit, I decided to go to one of the services and hear for myself. From infancy I had been devoted to my church, and as soon as I was old enough I was ever active in the work. Feeling it to be my duty to attend every service held in my own church, I took advantage of the Wednesday evening meetings. My first visit was not my last, I am thankful to say, for I saw immediately that these people not only preached Christianity, but practised and lived it. At that time I was wearing glasses and had worn them for sixteen years. At times I suffered the most intense pain, and for this phase of the trouble, one specialist after another had been consulted. All gave me very much the same advice; each one urged extreme carefulness and gave me glasses that seemed to relieve for a time. None of them held out any hope that my sight would ever be restored, saying that the

defect had existed since infancy, and that in time I should be blind.

The thought of blindness was very distressing to me, but I tried to bear it with Christian resignation, since I thought that God had seen fit to afflict me; but since I have learned that He is a loving Father, who gives only good, I regret that I ever charged Him with my affliction. I had no treatment, but I read *Science and Health*, and my eyes were healed and glasses laid aside. I can never find words to express my thanks to our dear Leader, through whose teachings my sight has been regained. I can truthfully say that "whereas I was blind, now I see" — through an understanding of Truth I have found my sight perfect as God gave it. — Miss B. S., Wilmington, N. C.

A TESTIMONY FROM IRELAND

It is with a heart full of love and gratitude to God, and to our dear Leader, that I send this testimony to the Field. I had never been a strong girl; had always been subject to colds and chills, and suffered all my life from a delicate throat. Seven years ago I had a very severe attack of rheumatic fever and subsequently two less severe ones. These left all sorts of evils behind them, — debility, chronic constipation, and several others, so that with these ills my life was often a burden to me and I used to think I never should receive relief or health. I had also lost all love for God and faith in Him. I could not accept a God who, as I then believed, visited sickness and sorrow upon His children as a means for drawing them to Him.

I was in this state of mind and body when Christian Science found me. A dear friend, seeing my suffering, presented the truth to me, and though at first I did not believe that there could be healing for me, the Christian Scientists' God seemed to be the one I had been looking for all my life. I began to read Science and Health, and shall never forget my joy at finding that I could love and trust God. I took to studying the Bible, and read nothing but Science and Health and other Christian Science literature for a year. After studying the "little book" for about six weeks, I one day realized that I was a well woman, that I had taken no medicine for three weeks, and that my body was perfectly harmonious. The reading of Science and Health had healed me. The wonderful joy and spiritual uplifting which came to me then no words of mine can describe. I had also suffered from astigmatism and had for several years been obliged to use special glasses when reading or working, and could never use my eyes for more than half an hour; but from the first reading of Science and Health I found that I could read in any light and for any length of time without the slightest discomfort. I am not only grateful for the physical healing but for the mental regeneration. I rejoice that I am now able to help others who are sick and sorrowing. — E. E. L., Curragh Camp, County Kildare, Ireland.

THE TEXTBOOK MAKES OPERATION UNNECESSARY

In the early part of the year 1895 my physician said I must undergo a surgical operation in order ever to be well.

While in great fear, and dreading the operation, a kind neighbor called, and after telling me of Christian Science gave me a copy of Science and Health. She said I must put aside all medicine, and by reading faithfully she knew I could be healed. The book became my constant companion, and in a short time I was healed. Besides the relief from an operation, I was completely healed of severe headaches and stomach trouble. Physicians could give me no help for either of these ailments. For ten years I have not used medicine of any kind, and have not missed a Christian Science service on account of sickness during this period. I am perfectly well. To say that I am grateful to God for all this does not express my feelings. The physical healing was wonderful, but the understanding given me of God, and the ability to help others outweigh all else. I also love our dear Leader. — Mrs. V. I. B., Concord, N. H.

KIDNEY DISEASE AND EYE TROUBLE HEALED

Early in 1904 I was teaching in a private boarding-school. I was a very unhappy, discontented woman; I had kidney disease, besides sore eyes, and my general health was very bad. The doctor said that the climate did not suit me, and that I certainly should have a change. The best thing, he said, was to go back to France (my own country); but I did not like to leave the school, so I struggled on until July, when we went travelling for a month, but I came home worse than ever. I had a lot of worry, one disappointment after another, and I often thought that life was not worth living. In September, 1904, we heard for the first time of Christian Science

through a girl who was attending our boarding-school, and who was healed through Christian Science treatment. We bought the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and what a revelation it was and is to us; it is indeed the fountain of Truth. I had read Science and Health but a very short time when I took off my glasses, began to sleep well, and soon found myself well in mind and body. Besides this, it has brought harmony into our school, where there had been discord, and everything is changed for the better. I cannot describe the happiness that has come to me through Christian Science; I can only exclaim with the psalmist: "Bless the Lord, O my soul;" and may God bless Mrs. Eddy.

My one aim now is to live Christian Science, not in words only, but in deeds; loving God more and my neighbor as myself, and following meekly and obediently all our Leader's teachings. Words cannot express my gratitude to Mrs. Eddy for Christian Science. — S. A. K., Vancouver, B. C.

DISEASE OF BOWELS HEALED

When I first heard of Christian Science I had been afflicted for nine years with a very painful disease of the bowels, which four physicians failed even to diagnose, all giving different causes for the dreadful sufferings I endured. The last physician advised me to take no more medicine for these attacks, as drugs would not reach the cause, or do any good. About this time I heard of Christian Science, and had the opportunity of reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, a few minutes every day for about a week, and I

was thereby healed. In looking back I found I had not suffered in the least from the time I began reading this book. It has been nearly seventeen years since this wonderful healing, and I have had no return of the disease. My gratitude is endless and can be best expressed by striving mightily to walk in the path our Leader has so lovingly shown us in Science and Health. — Mrs. J. W. C., Scranton, Pa.

HEALED BY READING THE TEXTBOOK

After doctoring about a year, I was obliged to give up school and was under medical care for two years; but grew worse instead of better. I was then taken to specialists, who pronounced my case incurable, saying I was in the last stages of kidney disease and could live only a short time. Shortly afterward my uncle gave me a copy of "Science and Health with Key to the Scriptures," and asked me to study it. After studying a short time I was able to walk a distance of several miles, which I had not been able to do for three years. I also laid aside glasses which I had worn seven years, having been told I would become blind if my eyes did not receive proper care. It is over a year since I received God's blessing, and I am now enjoying perfect health and happiness. I have never had my glasses on since I first began reading Science and Health, and I have not used any medicine. — L. R., Spring Valley, Minn.

A TESTIMONY FROM SCOTLAND

I came to Christian Science purely for physical healing. I was very ill and unhappy; very cynical and disbelieving in regard to what I heard of God and religion.

I tried to live my life in my own way and put religion aside. I was a great believer in fate and in will-power, and thought to put them in the place of God, with the consequence that I was led to do many rash and foolish things. I am now thankful to say that my outlook on life is entirely changed; I have proved God's wisdom and goodness so often that I am willing and thankful to know my future is in His hands and that all things must work out for the best. I have found a God whom I can love and worship with my whole heart, and I now read my Bible with interest and understanding.

I was healed of very bad rheumatism simply by reading Science and Health. I had tried many medicines, also massage, with no result, and the doctors told me that I would always suffer from this disease, as it was inherited, and also because I had rheumatic fever when a child. I suffered day and night, and nothing relieved me until Science proved to me the falseness of this belief by removing it. I gave up all the medicines I was taking and have never touched any since, and that is more than two years ago. Before this I had often tried to do without a medicine that I had taken every day for ten years, but was always ill and had to return to it, until I found out that one Mind is the only medicine, and then I was freed from the suffering.

I had also suffered constantly from bilious attacks, colds, and a weak chest, and had been warned not to be out in wet weather, etc., but now, I am glad to say, I am quite free from all those material laws and go out in all sorts of weather. — R. D. F., Edinburgh, Scotland.

CURING BETTER THAN ENDURING

For eight years I was a great sufferer from weak lungs and after being treated by ten different physicians, in the States of Illinois, Missouri, and Colorado, I was told there was no hope of my recovery from what they pronounced tuberculosis, which was hereditary, my father having been afflicted with it. I was greatly emaciated and hardly able to be about. My general condition was aggravated by what the doctors said was paralysis of the bowels. Three physicians so diagnosed it at different times, and assured my husband that I could never get more than temporary relief. This indeed I found difficult to obtain, in spite of my almost frantic efforts. At times I was nearly insane from suffering, and after eight years of doctoring I found myself steadily growing worse. For four years I did not have a normal action of the bowels, and it was only by extreme effort and by resort to powerful drugs or mechanical means, with resultant suffering, that any action whatever could be brought about.

I had heard nothing of the curative power of Christian Science, and only to oblige a friend I went one night, about three years ago, to one of their mid-week testimonial meetings, in Boulder, Colorado. I was much impressed by what I heard there, and determined at once to investigate this strange religion, in the hope that it might have something good for me. I bought the text-book, *Science and Health*, and from the first I found myself growing stronger and better, both physically and mentally, as I acquired a better understanding and endeavored to put into practice what I learned. In one week

I was able to get along better without drugs than I had for years with them, and before three months had passed I was better than I had been any time in my life, for I had always suffered more or less from bowel trouble. Since that time I have taken no medicine whatever, and rely wholly upon Christian Science. My lungs are now sound, my bowels normally active, my general health excellent, and I am able to endure without fatigue tasks that before would have prostrated me. The study of our textbook was the sole means of my healing.

— L. M. St. C., Matachin, Canal Zone, Panama.

SEVERE ECZEMA DESTROYED

It is only two years since I came from darkness into the light of Christian Science, and to me the spiritual uplifting has been wonderful, to say nothing of the physical healing. Words cannot express my gratitude for benefits I have received in that time. For five years I suffered with that dreaded disease, eczema, all over my body. Five doctors said there was no help for me. The suffering seemed as terrible as the hell fire that I had been taught to believe in. When Christian Science came to me two years ago through a dear friend, she gave me a copy of Science and Health and asked me to read it. I told her that I would, for I was like a drowning man grasping at a straw. I had been a Bible student for twenty-eight years, but when I commenced reading Science and Health with the Bible I was healed in less than a week. I never had a treatment. A case of measles was also destroyed in twenty-four hours after it appeared. — Mrs. M. B. G., Vermilion, Ohio.

SCIENCE AND HEALTH A PRICELESS BOON

I am a willing witness to the healing power of Christian Science, having had a lifetime's battle with disease and medical experiments. Various doctors finally admitted that they had exhausted their resources, and could only offer me palliatives, saying that a cure was impossible. I had paralysis of the bowels, frequent sick headaches with unutterable agony, and my mortal career was nearly brought to an end by a malignant type of yellow fever. Many were the attending evils of this physical inharmony, but God confounds the wisdom of men, for while studying Science and Health two years ago, the veil of ignorance was lifted and perfect health was shown to me to be my real condition, and to such there is no relapse. The constant use of glasses, which were apparently a necessity to me for years, was proven needless, and they were laid aside. Mrs. Eddy has made Scripture reading a never-failing well of comfort to me. By her interpretation "the way of the Lord" is made straight to me and mine. It aids us in our daily overcoming of the tyranny of the flesh and its rebellion against the blessed leading of Christ, Truth. The daily study of the Bible and our textbook is bringing more and more into our consciousness the power of God unto salvation. — J. C., Manatee, Fla.

A CRITIC CONVINCED

With gratitude to God I acknowledge my lifelong debt to Christian Science. In 1895 I attended my first

Christian Science meeting, and was deeply impressed with the earnestness of the people and the love reflected, but as for the spiritual healing of the physical body, I did not believe such a thing to be possible. I bought Science and Health and studied it to be able to dispute intelligently with the supposedly deluded followers of Christian Science. I pursued the study carefully and thoroughly, and I have had abundant reason since to be glad that I did, for through this study, and the resultant understanding of my relation to God, I was healed of a disease with which I had been afflicted since childhood and for which there was no known remedy. Surely my experience has been the fulfilling in part of the Scripture: "He sent His Word and healed them, and delivered them from their destructions." I believe that Science and Health reveals the Word referred to by David. — C. A. B. B., Kansas City, Mo.

BORN AGAIN

It was in April, 1904, that I first heard the "still, small voice" of the Christ and received healing through Christian Science; and the blessings have been so many since, that it would take too much space to name them. Reared from childhood in an intellectual atmosphere, my paternal grandfather having been an orthodox minister of the old school for forty years, and my father a deep student, ever seeking for the truth of all things, I began early to ponder and to study into the meaning of life, and came to the conclusion before I was twenty that though God probably

existed in some remote place, still it was impossible to connect Him with my present living. My highest creed, therefore, became, "Do right because it *is* right and not for fear of being punished." Then began the suffering. Sorrow after sorrow followed each other in rapid succession; for ten long years there was no rest, the road was indeed long and hard and had no turning, until finally the one thing that had stood by me all through the trials, namely, my health, gave way, and with that went my last hope. But the last hour of the night had come, the dawn of day was at hand; a dear friend left Science and Health upon my piano one day, saying that I would gain much good by reading it.

Glad to get away from my own poor thoughts, I opened the "little book" and began to read. I had read only a short time when such a wonderful transformation took place! I was renewed; born again. Mere words cannot tell the story of the mighty uplifting that carried me to the very gates of heaven. When I began to read the book, life was a burden, but before I had finished reading it the first time, I was doing all my housework and doing it easily; and since that glorious day I have been a well woman. My health is splendid, and I am striving to let my light so shine that others may be led to the truth. There have been some mighty struggles with error, and I have learned that we cannot reach heaven with one long stride or easily drift inside the gate, but that the "asking" and the "seeking" and the "knocking" must be earnest and persistent.

For a long time I was always looking back to see if

the error had gone, until one day when I realized that to catch a glimpse of what spiritual sense means I must put corporeal sense behind me. I then set to work in earnest to find the true way. I opened Science and Health and these words were before me, "If God were understood, instead of being merely believed, this understanding would establish health" (p. 203). I saw that I must get the right understanding of God! I closed the book and with head bowed in prayer I waited with longing intensity for some answer. How long I waited I do not know, but suddenly, like a wonderful burst of sunlight after a storm, came clearly this thought, "Be still, and know that I am God." I held my breath — deep into my hungering thought sank the infinite meaning of that "I." All self-conceit, egotism, selfishness, everything that constitutes the mortal "I," sank abashed out of sight. I trod, as it were, on holy ground. Words are inadequate to convey the fulness of that spiritual uplifting, but others who have had similar experiences will understand.

From that hour I have had an intelligent consciousness of the ever-presence of an infinite God who is only good.
— C. B. G., Hudson, Mass.

A RESTLESS SENSE OF EXISTENCE DESTROYED

Through reading Science and Health and the illumination which followed, I was healed of ulceration of the stomach and kindred troubles, a restless sense of existence, agnosticism, etc. The torture I endured with the stomach trouble I will not attempt to describe. The attending physician declared that I could live but a short

time, and I felt there would be a limit to my endurance of the torture, but the disease was dissipated into nothingness through Christian Science, which brought me peace.

Like many others I had been seemingly lost in the sea of error, without a compass, yet earnestly and honestly seeking a haven. I had investigated all kinds of religions and philosophies that came under my notice, with the exception of Christian Science, which was not then deemed worthy of inquiry, and yet it held the very truth I was searching for — the light which “shineth in the darkness; and the darkness comprehended it not.” Three years of stubborn resistance to Truth, with increasing suffering, followed — then the light came, and with it a new experience. Now, after nine years of Christian Science experience, under severe tests, it can be truthfully said that it has not failed me in any hour of need. — J. F. J., Cincinnati, Ohio.

MORALLY AND PHYSICALLY HEALED

I did not accept Christian Science on account of any healing of my own, but after seeing my mother, who was fast drifting toward helplessness with rheumatism, restored to perfect health with only a few treatments in Christian Science, I thought surely this must be the truth as Jesus taught and practised it, and if so it was what I had been longing for.

This was about ten years ago and was the first I had ever heard of Christian Science. We soon got a copy of Science and Health and I began in the right way to

see if Christian Science were the truth. I had no thought of studying it for bodily healing; in fact, I did not think I needed it for that, but my soul cried out for something I had not yet found. This book was indeed a key to the Scriptures.

It was not long after I began reading before I discovered that my eyes were good and strong, I could read as much as I wished, and at any time, which was something I could not do before, as my eyes had always been weak. The doctors said they never would be very strong, and that if I did not wear glasses, I might lose my sight altogether. I never gave up to wearing glasses, and now, thanks to Christian Science, I do not need them, my work for the past two years as a railway mail clerk being a good test. At the same time my eyes were healed, I also noticed that I was entirely healed of another ailment which had been with me all my life, and which was believed to be inherited. Since that time my growth has seemed to me slow, yet when I look back and view myself as I was before Christian Science found me, and compare it with my life as it now is, I can only close my eyes to the picture and rejoice that I have been "born again" and that I have daily been putting off "the old man with his deeds," and putting on "the new man."

Some of the many things that have been overcome through the study of Science and Health, and through realizing and practising the truth it teaches, are profanity, the use of tobacco, a very quick temper, which made both myself and those around me at times very miserable, and such thoughts as malice, revenge, etc. — O. L. R., Fort Worth, Tex.

HEALTH AND UNDERSTANDING GAINED

Most of my boyhood days were spent in the hands of physicians. From birth I was considered a very weakly child, but my mother was brave, and being much devoted to me did everything within her knowledge and power for my comfort. Sickness and medicine were continually before me, and by the time I reached my teens I thought I knew a material remedy for every ill. I continued in my delusion, because I was never told the real cause of my trouble. Besides being under a leading specialist for two years, I was also an outdoor patient at a noted hospital, but I was not healed. It is wonderful how the "little ones" are cared for in the face of all these seeming difficulties. I always used the prayers that I had been taught, and as I grew older I began to ask for wisdom. Little by little I gained a desire for freedom, and my prayers finally led me to the truth. The first week that I heard of Christian Science, I visited the home of dear Christian Science friends, and was at once refreshed by their purity of thought and example. I bought a copy of Science and Health, and, after studying it a little while with the Bible, I saw that if the Bible was true, Science and Health must also be true. I began to demonstrate over my physical and mental condition, and as soon as the fear and pain began to leave me I felt encouraged to go on. I was healed, and stopped complaining. I kept on studying our textbook, and when I got an understanding in a small degree of the Science of Mind, my first thought was to help others. I was guided where I could pro-

gress in Science, and was no longer "carried about with every wind of doctrine," but held to Principle as closely as possible. From the time the healing came into my consciousness, the desire for material remedies left me, because Christian Science at once pointed out the way to get at the cause of discord and disease. All that I had to give up were the false beliefs of mortal mind. Christian Science then taught me to love the church, and to appreciate what it had already done for mankind. I often thought of the old adage, "Charity begins at home," and after three years' preparation I felt able to take Christian Science to my home, where it found, in due time, ready acceptance and willing disciples. This gave me even greater joy than my own healing. The more good I saw accomplished, the more love I had for the truth. Christian Science changed my course from the first, and gave me a nobler aim and purpose in life. I was not so easily influenced by other people's shortcomings, when I learned that evil has neither personality nor place. I was not so ready to take offence, when I found out the way to work unselfishly for the upbuilding of the Cause.
— A. E. J., Toledo, Ohio.

AN EVER-PRESENT HELP FOUND

On the 23rd of March, 1900, I received from one of my daughters a copy of *Science and Health* on my seventy-first birthday. Although a constant reader of all kinds of papers and books, I had never heard anything of Christian Science, except a short notice that spring in a San Francisco newspaper, from an orthodox clergyman, referring to the Christian Science people in not very complimentary style.

In Mrs. Eddy's book I came across a great deal of thought that was not readily understood at the first reading, but by continued and careful study, and a good deal of help from my knowledge of chemistry and natural philosophy, I soon shook off the belief of sensation in matter, — the so-called elementary substance. One afternoon I put the belt on my circular saw to cut blocks of firewood and also to split a small stick of frame timber. In doing this the stick closed and pinched the saw. I picked up a small wooden wedge and tried to drive it into the saw kerf, but a bit of ice let the stick on to the back of the saw and instantly it flew, with heavy force, into my face, and bouncing off my left cheek fell about twenty feet off on the snow. The blood spattered on the snow next the saw table, and on feeling with my hand there were two wounds, one on the lock of the jaw and another forward, as big as a dollar, on the cheek bone. "Now," I thought to myself, "there is a case of surgery for you," and without further ceremony, I began to treat the case to the best of my knowledge, with the result that the bleeding stopped almost instantly, and so did a thumping pain, which had commenced. I paid no more attention to the matter, but finished my work, and then went to supper. When I washed my face, I felt a big lump on the jawbone where the block of wood struck, but after my usual reading I went to bed and slept all night until near daylight, when a pain on the right side awoke me. On feeling with my hand there was another big lump on the right side, but I treated it and went to sleep again. I never lost an hour from the hurt, although I found out that my jaw was broken. There is no scar, only a little red spot on

the cheek, and the lumps on the bone have long since disappeared.

In summing up the benefits I have received from the reading of Science and Health, I can but refer to a condition of sickness dating back to the war (1862), when chronic and malignant diarrhœa came near making an end of my material existence. My hearing, also, was seriously impaired from the effect of cannon firing at Shiloh, but it has come back to me, and where I formerly dared not eat an orange, or grapes, I can now eat anything without being hurt. My peace of mind is giving me a rest which I never experienced before during my life, and I have ceased to look away off for the divine presence that was always near, though I did not know it. — L. B., Baldy, N. M.

MANY PHYSICAL AND MENTAL TROUBLES OVERCOME

Less than a year ago, when nothing but trouble seemed to encompass me, I was led to Christian Science. My mother's copy of Science and Health was always lying on the table, but I scarcely ever read it. One day, however, the mental conflict was so great I commenced reading in the hope of obtaining peace. Every day since then my companions have been the Bible and Science and Health. At that time I had a very serious eruption on my face, which had been there two years. We had consulted several physicians, and used every remedy suggested to eradicate it, but they proved useless. I had given up all hopes of its ever being healed, as the physician we last consulted pronounced it tuberculosis of the skin and incurable. A few weeks after I com-

menced reading, I was amazed to see it almost healed over, and to-day my cheek is perfectly smooth, while the scar is disappearing.

In April my baby was born with only the practitioner and a woman friend present. I suffered little pain, and the third day I went down-stairs. I am able to nurse him, — a privilege of which I was deprived with my first child. He is a picture of health, having never been sick a day since he was born. — K. E. W. L., Mt. Dora, Fla.

A NEW LIFE GAINED

Leaving home when a young man, I carried with me a protection against the temptation of a great city, — a mother's prayers and a small Bible. For a time I read the Bible and prayed, but without understanding. This did not suffice, and evil seemed to gain the victory. I soon omitted to read my Bible; forgot to go to God in prayer for guidance and help, and looked to the world for that which it never has and never can give, — health, peace, and joy.

Thus, years later, when Christian Science came into my home, it found me prayerless, churchless, godless; a home discordant, and with no thought or knowledge of spiritual things. Up to this time, my wife had for years been seeking health through the physicians, but without success, and as a last resort had been sent to Christian Science. The help received was so wonderful that I commenced the study of Science and Health. The first effect which I realized from the reading of our textbook, was a great love for the Bible and a desire to read it, something which I had not done

for years. I went in silent prayer to God, that I might see the light and truth which would enable me to become a better man. "Ye must be born again." Thus again, and as a child, was I taught to pray "the effectual fervent prayer" which "availleth much." In a few weeks' study of Science and Health together with the Bible, and without other help, I was healed of a desire for liquor, of years' standing, and of the use of tobacco. Ten years have passed and these appetites have never returned. I have never used either liquor or tobacco in any form from that time to the present. Surely this Scripture is fulfilled in our home: "Old things are passed away; behold, all things are become new." How can we estimate the value of a book, the study of which brings such transformation and regeneration? Only as we endeavor to live, and strive to practise what it teaches, can we begin to pay our debt to God, and to her whom He has sent to make plain to human understanding the life and teaching of Christ Jesus. — W. H. P., Boston, Mass.

A VOICE FROM ENGLAND

For a number of years I was a weary woman, not ill enough in health to be called an invalid, but suffering more than could be told with fatigue and weakness. Feeling that this was God's will, I did not ask to be healed, although I was constantly doctoring. I suffered with dyspepsia, congestion of the liver, and many other things, including weak eyesight. With all the medicine, and with different changes for rest, I never regained health, and thought I never should, so I prayed for grace to bear my cross patiently for others' sake. One day, while

lying on my couch exhausted, which had become a frequent experience, the words came to me, "Whatsoever ye shall ask in prayer, believing, ye shall receive." I rose, knelt down and said, O God, make me well. I was telling a friend this and she kindly gave me a *Sentinel*. Imagine my joy when I saw the testimonies of healing! I believed them, remembering our Lord's words, "Blessed are they that have not seen, and yet have believed." I obtained a copy of Science and Health and before a week had passed I realized that if God was my all I needed no glasses. My eyes were healed in a few days, and since then I have never thought of glasses. I was also cured of dyspepsia, and nothing that I have eaten has hurt me since then. The belief in health laws was next destroyed, by knowing that our heavenly Father did not make them, and from this has come the beautiful experience of the overcoming of fatigue.

For this alone I can never be thankful enough. True indeed are the words, "They shall run, and not be weary." This was more than a year ago, and I can say that not once have I felt inclined to lie on the couch, nor have I had a headache, although I am doing more work than ever before. Fear has also been overcome in many ways.
— A. L., Chelmsford, England.

DEPRAVED APPETITES OVERCOME

When Christian Science first came to me, or rather, when I first came to Christian Science, I did not have a very bad opinion of myself. I thought I was a pretty good fellow. I had no religious views. I seemed to be getting along as well as, if not better than, some who

professed Christianity. So I drifted along until I was led to investigate Christian Science.

As I progressed in the understanding as gained from the study of both Science and Health and the Bible, and commenced to know myself, I found that a great change had been wrought in me. For fifteen years I had used tobacco, both chewing and smoking; for ten years I had been a victim of the drink habit, sometimes to excess; I was also addicted to profanity. Christian Science removed these appetites. A stomach trouble and other lesser ills, such as headache, a bad temper, an inordinate love of money, etc., disappeared under the same benign influence. Those things that seemed to be pleasure do not give me pleasure now. They were not real pleasure. I have lost nothing, I have sacrificed nothing; but I have gained everything, and not yet the whole, for I can see plenty yet to be done.

The condition of mind before investigating and after is as different as black and white. As Mrs. Eddy says, "Not matter, but Mind, satisfieth." — G. B. P., Henry, S. D.

CATARRH OF THE STOMACH HEALED

I should like to express my gratitude for the many benefits I have received through Christian Science, and to mention the great joy brought to me in the thought that man is not the helpless victim of sin, disease, and death. Through its teachings I have been able to overcome many errors.

When Christian Science found me, one year ago last April, in Chicago, I was suffering from catarrh

of the stomach, which had been very persistent, and I had been a slave to the cigarette habit for eighteen years. Pain and weakness had robbed me of all that one holds dear. The first symptoms of the disease appeared about five years ago in the form of severe cramps of the stomach, which finally developed into other symptoms of that painful disease. I doctored continually, my diet daily becoming more rigid, until three slices of toast became my daily allowance of food.

In this condition I left the East for my home in Chicago, hoping that a change of climate might benefit me. After spending six weeks there and finding no relief, I concluded to return East. The Sunday morning before leaving I picked up a Sunday paper, and glancing through the religious items my eyes fell on the notices of Christian Science church services. Curiosity led me to a service and I shall never forget that morning or the surprise and joy it gave me to find that beautiful church, and to know that so great a number actually believed that God does heal the sick to-day. This brought a first ray of hope. The evening service found me there again. Among the notices read was that of a reading room, giving the location and time of opening. Monday morning found me there promptly, and the first book I picked up was *Science and Health* which opened a new world to me.

I had dieted so long and suffered so much that I had a morbid fear of food. When I had reached and read "neither food nor the stomach, without the consent of mortal mind, can make one suffer" (*Science and Health*, p. 221), I left the reading room for something to eat. I found a bakery near by, and bought a bag of cakes

which I ate, and shortly after I had a hearty dinner without the least complaint from my stomach.

From that time until now I have eaten anything that I wished, and the craving for cigarettes, which I had for many years, has entirely vanished. The understanding of Truth, which entirely relieved the diseased stomach, healed also the morbid appetite for smoking. After coming back East, I bought a copy of *Science and Health*, which I have read daily, and find it a continual help in all the affairs of life.

In my home and at work I find this *Science* a comfort and source of strength. I have had many difficulties in the way, but it has helped me out of them all. — W. E. B., New Britain, Conn.

SPINAL DISEASE HEALED

When I first heard of Christian Science, seven years ago, I supposed that it was some old fad under a new name. In the little Texas town where we then lived there were two or three Christian Scientists who met at the home of one of their number to read the Lesson-Sermon. Meeting one of them one day, I asked if unbelievers could come to their meetings. She said that they could if they wanted to. I went, expecting them to do something that I could laugh at when telling my friends about it. How surprised I was to find out that they did n't do anything but read the Bible and another book which they called *Science and Health*. I still thought it all foolishness, but resolved to go to their meetings until I found out all they believed. I continued to go until I began to understand a little of what they knew,

not what they believed; and instead of spending my time telling others what a silly thing Christian Science is, I am now trying to find words to tell what a great and wonderful thing it is. I have been healed of so-called incurable spinal disease of ten years' standing by studying the Bible and Science and Health. Science and Health has been my only teacher, and I wish to send my thanks to our dear Leader.

There are no other Scientists near where we now live, but I have the *Quarterly* and study the lessons by myself. I have five small children, and Christian Science is invaluable to me in controlling them, and in overcoming their common ills. They often help themselves and each other to destroy their little hurts and fears. — Mrs. M. H., Oleta, Okla.

MANY TROUBLES OVERCOME

In the second chapter of First Peter, ninth verse, I read "that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The periodicals so wisely established by our Leader give us one means of showing forth the praises of Truth.

From the darkness of physical pain and weariness into the light of wholeness and joyousness in work and living, — from the darkness of a clouded sight into the light of clearer vision, — from the darkness of doubt and discord into the marvellous light of the reality of good, — this is what a reading of the Christian Science textbook has done for me.

At the time the book was lent to me, I was teach-

ing in the public schools of Chicago, and absences from my work on account of illness were of frequent occurrence. For five weeks I had been under the care of a specialist for an organic trouble, and he said I would have to come as many more months before a cure could be effected. At this time, *Science and Health* was brought to my notice. I never thought of such a thing as being healed by the reading of the book, but my thought was so changed that I was healed, not only of the organic trouble, but of blurred eyesight, fatigue, and a train of other discordant manifestations. I did not go back to the physician until four months later to pay my bill (which, by the way, was more than five times the price of the *Science and Health* I had purchased). From the time I read the book I taught steadily without losing time from my work. I was helped, too, with my work in many other ways.

Through reading the textbook I learned that God has given us strength to do all we have to do, and that it is the things we do not have to do (the envying, strife, emulating, vainglorying, and so on) that leave in their wake fatigue and discord.

Gratitude to our beloved Leader, Mrs. Eddy, and to her faithful students, with whom I afterwards became associated, can be expressed only by daily efforts to put into practice what has been taught. — T. H. A., Madison, Wis.

PREJUDICE OVERCOME

I became interested in Christian Science somewhat over three years ago when in much need of help. I had never been strong, and as I grew older I grew

weaker and at last became so ill that life was a burden to me. *Science and Health* by Mrs. Eddy was sent to me, in answer to prayer, as I thought. I was a little afraid of all these new fads, as I thought them, but I had not read far before I felt that I had found the truth which makes us free. I was healed of stomach trouble, inward weakness, and bilious attacks.

One physician said I might have to undergo an operation before I could get well, but, thanks to this Truth, I have found that the only operation needed was the regeneration of this so-called human mind by learning to know God. In many cases I have been able to help myself and others.

Words cannot express my thanks to Mrs. Eddy, and to all who are bringing these great truths to the help of the whole world. — E. E. M., Huntington, W. Va.

A CONVINCING TESTIMONY

I became interested in Christian Science some five years ago, the practical nature of its statements appealing to me, and I must say, at the outset, that with my little experience I have found it all and more than I ever dreamt of realizing on this plane of existence. I am satisfied that I have found Truth. God is indeed to me an ever-present help.

My little girl, some ten months old, was afflicted with constipation. It was so severe I dreaded to go out anywhere with her, as I knew not when she would be taken with a convulsion. I had tried all the usual remedies in such cases, but it seemed to grow more obstinate. There was a Christian Scientist living in

the same house with us, a Scientist who let her light shine, and while she said little, I felt the reflection of Love. I had no knowledge of the teachings of Christian Science, save that God was the physician at all times. In my own way I believed He was all-powerful, and I said to my husband one day, "I am through with medicine for baby. I am just going to leave her in God's care and see what He will do. I have done all I can." I did as I said, laid my burden at God's feet, and did not pick it up again. In two days the child was perfectly natural, and has since been free from the trouble. She is now six years of age. Some months later a second test came. She woke up at nine o'clock at night crying and holding her ear. There was to sense a gathering. I was alone. I took up my Science and Health and Bible, but the more I worked the louder she screamed. Error kept suggesting material remedies, but I said firmly: "No; I shall not go back to error. God will help me." Just then I thought of my own fear, how excessive it was, and a conversation I had with the Scientist who first voiced the truth to me, came to mind. She said she always found it helpful to treat herself and cast out her own fear before treating a patient. I put baby down and again took up my Science and Health, and these were the words I read:—

"Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear'" (Science and Health, p. 410). I looked up, the crying

had ceased, the child was smiling, and in a few minutes asked to be put to bed. There has been no further trouble of that kind.

I have since seen the power of Truth overcome error of many forms, including croup, whooping-cough, tonsilitis, etc. I am thankful for all these proofs, but far more grateful am I for the spiritual teaching to love, to forgive, to curb my tongue, and cease my criticism. — M. A. H., Brockton, Mass.

HEALED PHYSICALLY AND SPIRITUALLY

I had been taking medicine continually for many years. Finally I was taken suddenly ill and could not leave my room for about two months, then I went away for three months, thinking that I should come back and be able to continue my work. I improved very much, but the fear of quick consumption was with my doctor and my family and friends, and I was warned about the coming winter. Only too soon the fear manifested itself. I had worked just three weeks when all the pains and aches returned, and I had to go to bed as soon as I got home, so there was no pleasure in living. My employer advised me to see my physician, and said perhaps I should not work that winter. I then and there turned to Christian Science. I could not afford to give up work and live away from home, neither did I want to depend on doctors and medicine any longer. I took the book and read it on my way to work, and at noon I lay down on a couch instead of going out for luncheon and fell asleep. When I awoke I was a different person, all pains and aches had gone, and I was free. I was so

happy I could hardly contain myself; to material sense it was wonderful. As I walked I kept saying, "Wonderful, wonderful, wonderful," and tried to understand "the scientific statement of being" by repeating portions at a time, then pondering over them. I read the book four times in succession, and every time I found more and more to aid in the understanding.

This healing was in October, 1901, with no other help than Science and Health, and soon I was relieved of other chronic ailments. In February I was able to put away eyeglasses, which I had worn ten years and a half for astigmatism. Oculists told me I would always have to wear them. A month later my father asked me to help him, as he was suffering so much from constipation, dyspepsia, and neuralgia. He had been subsisting on bran, nearly starving himself until he was most miserable, and his limbs seemed so cold that they were kept wrapped in blankets. I felt very humble as he asked me, and told him I would have a practitioner help him, as I had never treated any one; but he would not consent to have any one but myself, and I finally told him I would try, but that he must not hold Science responsible if he were not benefited, for my lack of understanding, and not Science, would be at fault. At my request he read Science and Health, ate whatever he wanted, and used no medicine in any form. After two treatments I received word from him that he was healed of that bondage of thirty years' standing. In view of all these signs which followed my acceptance of Christian Science, I knew it must be true. — R. L. A., Chicago, Ill.

A VOICE FROM THE SOUTH

I was delicate from childhood, and my parents did not think it was possible for me to live more than a few years. I lived, however, although there was not much improvement in my health. Travel and change of climate brought only temporary relief, and the physicians gave me no hope that I would ever be well.

As a last resort I began the study of Science and Health, and before I had finished reading the book I realized that its author was divinely commissioned to bring this spiritual message to a waiting world. Through this reading my health was restored, and I was healed of one disease that has been called incurable by all physicians.

For this, together with the greater and higher blessing of having the spiritual fact of being unfolded to me, I am most grateful.

What shall be rendered for such benefits received and made possible by the consecrated life of our revered Leader? Only by following the teachings of our textbook, and by loving obedience to her gentle and timely admonitions can we show our true sense of gratitude. — F. H. D., De Funiak Springs, Fla.

HEALED AFTER MUCH SUFFERING

A testimony given in the *Journal* led me to investigate Christian Science, and I hope in return to be the means of leading some one else to see the beauty of this saving truth, and to learn to know God aright and man's relationship to Him. I know from experience

that it is prejudice and misapprehension of what Christian Science is, that keeps many from enjoying the blessings it bestows.

I had been taking patent medicines for several years, and had been to one of the best sanitariums in this country, but was not healed, although I received some benefit, for which I shall always feel grateful, for I know the physicians did all they could for me. I sometimes thought I had exhausted all remedies, but did not give up, for I felt there must be something to heal me if I could find it.

When in this state of mind Christian Science came to my notice, and after reading several *Journals*, I purchased a copy of *Science and Health*. I read for several days at odd times. I commenced to improve, and in about a week I was healed of most of my ills, among which were dyspepsia and nervous debility.

Although I had heard about Christian Science before, I had never heard that the reading of the Christian Science textbook had ever effected the healing of anybody. I commenced reading to find out what Christian Science was, but was surprised to find myself improving, and was soon assured that it was the theology of *Science and Health* that healed me, just as it was the theology of Jesus that healed the sick.

It has also proved to me that there can be no Christian Science Church that does not heal the sick and sinful, for healing follows as the natural result of the teaching of Christian Science. The Bible has become a new revelation to me, and I can read it much more understandingly by the light received through the reading of *Science and Health*. — A. F. M., Fairmont, Minn.

THROUGH GREAT TRIBULATIONS

When I attempt to make plain what Christian Science has done for me, words fail me. For twenty years I was a constant sufferer, my spine having been injured when I was very young. As a little child I suffered so much that I would look up to the stars and beg God, who I thought might be up there somewhere, to take me away from the earth, — I was so tired. A great wall of pain seemed to separate me from the pleasures enjoyed by others, and I could not explain how I felt, because no one could understand. Years passed, and I saw my earthly happiness swept away; my heart was broken and I did not know what to do. I cried for help, day after day and night after night, although I was not sure what God was, nor where He was. I only knew that I suffered, and was in need of help, and that there was no earthly help for either mind or body. I loved purity, truth, and right always, and this made evil seem a most terrible reality. I was unable to cope with it, and so found myself in despair. This was my condition when I commenced reading Science and Health. I was ready for its message, and in about ten days there came a wonderful insight into the truth which heals the sick and binds up the broken-hearted. All pain left me, I had a glimpse of the new heavens and the new earth, and was beginning to be fed by Love divine.

I had suffered for years with insomnia. That night I rested like a child, and awoke the next morning well and happy. A flood of light daily illumined the pages of the "little book," and the revelation it holds for all

came to my waiting heart. "The peace which passeth all understanding" rested upon me, and joy too deep for words transformed my life. My prayers were answered, for I had found God in Christian Science.

The Bible, which I knew very little about, became my constant study, my joy, and my guide. The copy which I bought at the time of my healing is marked from Genesis to Revelation. It was so constantly in my hands for three years that the cover became worn and the leaves loose, so it has been laid away for a new one. Two and three o'clock in the morning often found me poring over its pages, which grew more and more sacred to me every day, and the help I received therefrom was wonderful, for which I can find no words to express my gratitude. — I. L., Los Angeles, Cal.

A HELPFUL TESTIMONY

Words cannot express my gratitude to God for Christian Science. When I first read Science and Health, I had tried every remedy I had ever heard of. I felt no change in mind or body that I was conscious of until I read page 16 of the chapter on "Prayer," in Science and Health. The first words of the "spiritual sense of the Lord's Prayer," telling of our Father-Mother God, gave me a glimpse of heavenly light. I stopped and reasoned, and remembered the teachings of Jesus. The truth of man's spiritual being dawned on my consciousness. I realized I was not subject to mortal laws, as I had been taught all my life. I could not explain how I knew this, but I knew it. Through Christian Science, Mrs. Eddy had given me what

I had longed for all my life, — a Mother, a perfect “Father-Mother God.” I had known there was a great lack, and at that time I believe the orthodox world had but half of the truth which Jesus came to establish. When I read, “Give us this day our daily bread,” and its spiritual interpretation, my tears began to flow; all the years of bitterness, hate, and fear melted away. I knew then, as I know now, that nothing satisfies but Love. That day began the outward and inward conscious healing, — mental and physical. There never came a doubt! I absolutely knew that Christian Science was and is the truth. Money, friends, materiality, are nothing beside the conscious knowledge of God, man, and the universe.

I did not need treatment from any one, — Science and Health was so clear and beautiful. I could not understand the Bible before, but I found it illumined now that I had a little understanding of Christian Science. For ten years I have not had to lie down in the daytime from any sickness. I am now, and have been all these years, the picture of perfect health. When I first read Science and Health I weighed one hundred and four pounds; I now weigh over one hundred and sixty. This physical health is not to be compared to my happiness, — my harmony that nothing can take away, — because it is the gift of God. Nothing has shown me the perversity of the human mind more than in its conclusions in regard to my healing. Even when I felt and knew that I was healed, people constantly said, because I was thin and delicate looking, “You are not well, any one could look at you and know it.” Now that I am fleshy, they say, “You don’t look

as if you ever had a pain in all your life. You could not have had consumption."

When I think what my life was before I had Christian Science, of the six years of colds, suffering, and coughing, not to mention the unhappiness, I want to "work, watch, and pray" for the Mind of Christ, that I may work rightly in God's vineyard, and to know that in truth, what belongs to one belongs to all, — that one God, one Life, Truth, and Love is all. — A. C. L., Kansas City, Kans.

DESIRE FOR LIQUOR AND TOBACCO DISAPPEARED

I first heard of Christian Science four years ago. At that time drinking and smoking were my comforters. I had no other companionship. I had lived almost constantly from childhood in an evil atmosphere. Though I was far from being satisfied with my condition, I failed to see how to better it until I read Science and Health. I used occasionally to listen to a sermon, but sermons did not give me any more comfort than I derived from my pipe, hence I concluded that church-going could not satisfy me and I preferred drinking and smoking. When I began to read Science and Health, I saw it offered something substantial. After a few months' study all desire for drinking and smoking disappeared. I did not give them up; I made no sacrifices, I simply found something better. I might mention that I had smoked ever since I can remember. I used to smoke years before I left school, and, like most Englishmen, loved my pipe, and would almost prefer to miss a meal rather than to go without my smoke. I used to think it gave me comfort.

During my four years' study of Christian Science I

have not spent a cent for doctors or medicine, neither have I lost a day from my work on account of sickness, which compares wonderfully with the previous four years. I take a great interest and pleasure in reading the Bible and studying the lessons in the *Quarterly*. The Bible used to be a most mysterious book to me, but Science and Health makes it a most precious book, making its meaning clearer, plainer, and simpler.

I take this opportunity to express my gratitude to Mrs. Eddy and to the friend who invited me to attend the service held in the Auditorium years ago. I also wish to acknowledge the benefit I have had from the *Journal* and the *Sentinel*. They have helped me wonderfully. If the value of Science and Health and these publications were measured as business men value things, by the results or benefits they bring, they certainly would be priceless to me. It would be impossible to measure their value, as I have got something from Science and Health that all the money in the world could not buy. — H. P. H., Chicago, Ill.

AN EXPRESSION OF LOVING GRATITUDE

In the spring of 1893, while studying for the ministry, Science and Health was placed in my hands, and the truth contained therein at once became to me the pearl of great price. I literally devoured the book, reading it about eighteen hours a day. Its originality was startling, upsetting my preconceived opinions of God, man, and creation. Two sentences especially appealed to me: "The foundation of mortal discord is a false sense of man's origin" (p. 262), and, "For right

reasoning, there should be but one fact before the thought, namely, spiritual existence" (p. 492). I had found the keynote to the Science of being as taught in this marvellous book, and persevered until a glimpse of the new heavens and new earth came, for the old were passing away. With this spiritual uplifting came also physical health.

All my life had been spent in semi-invalidism, and I seemed destined to a life of suffering. In three weeks after beginning Science and Health, to my joyful surprise I found myself a well man, sound physically, and uplifted spiritually. Life was being lived from a new basis, the old things of personal sense were passing away and all things becoming new. I learned that the infinite good is the one Friend upon whom we can call at all times, an all-powerful, ever-present help in every time of trouble; that His children are really governed in peace and harmony by spiritual law, and as the right understanding of it is gained, the other things soon follow, bringing a peace the human concept can never know.

For the last twelve years my whole time has been devoted to Christian Science practice, and I have seen nearly every so-called incurable disease healed by its beneficent influence. God bless our dear Leader! She has set before us an open door, which no man can shut, and it is but a question of time when the world will know her better and love her more. — E. E. N., Washington, D. C.

HEALED OF BRIGHT'S DISEASE

August 18, 1902, I was taken down with what three doctors pronounced Bright's disease, and they stated

that I would not live a year, or if I did succeed in living longer, I would be mentally unbalanced. On December 6, 1902, my wife presented me with Science and Health as a birthday gift, and it was indeed the best present I ever received. Since that time I have been reading it and attending Second Church here. I have not used any medicine since, nor has any one in our home. I am in the finest of health and have lost all my bad habits. This truth has brought a great spiritual uplifting to all of us, and words cannot express my gratitude to Mrs. Eddy and to all who have helped me to the same. — T. V., Chicago, Ill.

FIBROID TUMOR DESTROYED

When quite young I was impressed that the Bible was not properly interpreted by the preachers, for I could not conceive of a God of wrath who was unjust enough to allow His little ones to suffer pain, misery, and death. I had hope, however, that some day the truth would be revealed to an awakening world, but little did I dream that even then there was one of God's noble women who reflected sufficient purity and holiness to entertain the "angel of his presence," and commune with the true God.

I was believed to be predisposed to scrofula, so that I was not a strong or attractive child, and my girlhood and womanhood were scarcely ever free from dread of the laws of matter and lack of strength. The climax was reached when a physician informed me, after weeks of treatment, that I had a fibroid tumor, which required an operation. The conditions were most trying and I

was heartsick and discouraged when, in January, 1893, I heard of Christian Science through a letter from a dear sister who had been greatly benefited thereby, and I resolved to go at once to a practitioner, for I believed it to be the long-lost truth that would make me free. It meant a great effort and sacrifice for me to go to Chicago at that time, but divine Love opened the way and I reached there in March. I had been in my sister's home but a few days, reading Science and Health almost constantly, when I asked her if I had not better have treatment for the tumor, which had given me so much trouble. She said to me, "You feel well, do you not?" I assured her that I never had felt so well as I had since reaching there. "Well," she said with decision, "your tumor is gone, for God never made it," and her statements were true, for it has never been heard of from that day. Since then I have been healed of chronic sore throat, hay fever, and other troubles, and I know that Christian Science is the truth. — B. W. S., Coldwater, Mich.

LIGHT OUT OF DARKNESS

I have received so much benefit from the testimonies in the *Sentinel* and *Journal* that I send mine, hoping it may cheer some struggling heart. I was reared by kind and loving Christian parents and was a member of an orthodox church for over twenty years, but I was never satisfied. I was filled with fear and bound down by the false gods of this world, — sin, disease, and poverty; consequently every way I turned, and in everything I attempted to do, I was met with disappointment and failure; but God was leading me into a different life.

My interest was first awakened to Christian Science about thirteen years ago, and I have been a willing disciple ever since. Through the reading of Science and Health I was healed of chronic catarrh and laryngitis, and it also enabled me to lay off my glasses. Christian Science has not only helped me mentally, morally, and physically, but the greatest blessing of all is the spiritual uplifting which enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross which, though it seems heavy at times, always brings a sure reward. Christian Science has not only helped me, but it has enabled me to help others.

The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart goes out in gratitude to Mrs. Eddy for the work she has done and is still doing for the world, and to God I am most grateful that He has guided me into the truth, that I may have life, and have it more abundantly.
— Mrs. M. M., Chicago, Ill.

A GRATEFUL TESTIMONY

"Thy word is a lamp unto my feet, and a light unto my path."

This has been proven to me in every way. When Christian Science came to me, I was a wreck, physically, mentally, and financially; but since the reading of Science and Health turned my thought toward the light, I have found that, as far as I am willing to receive the word and live it, all comforts are supplied me. I am especially

grateful for the spiritual help. I know that things which I did and thought last year I would not do or think this year, and am satisfied. Through the careful and prayerful study of Science and Health I have been lifted from sickness to health, from sorrow to peace, from lack to plenty, and, the most beautiful of all, from darkness to light. — Mrs. H. S. C., Seattle, Wash.

HEALED OF CONSUMPTION AND ASTHMA

It is a pleasure to acknowledge the great benefits which have come to me through Christian Science. It is nearly ten years since I began the investigation of the subject by borrowing a copy of Science and Health. I had become a hopeless sufferer from asthma, — the disease being so aggravated at times as to make breathing almost impossible. I was also a victim of that dread disease, consumption. It was hereditary, nearly all my family on both sides having passed away with it. I took up Christian Science very much as a drowning man catches at a straw. However, I was much interested as soon as I began to understand it, and having read the book nearly all my waking hours for a few weeks, I became so much better and so convinced of its truth, that myself and wife destroyed all the medicines in the home, and have never since used any remedy except Christian Science. I continued to study and to put into practice the teaching as best I knew, and was restored to health in a few months.

Prior to my investigation of Christian Science I had been from boyhood an outspoken infidel, had read that class of literature extensively, and had no desire for anything of a religious nature, — the orthodox teaching

never having appealed to me as a rational exposition of an all-wise God. I now have no more doubt of the truth of the teaching of the great Way-shower, Jesus of Nazareth, than I doubt the correctness of the basic law of mathematics or music. I have no doubt whatever that Christian Science saved me from the grave, and thus proved a most practicable and efficient help in time of greatest need. However great my physical suffering has been, I can but feel glad that through it the door of consciousness was opened to let in the light of Truth. Thus I have progressed a little way in the knowledge of God, good, as revealed in Christian Science. — C. B., Webb City, Mo.

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